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CONTENTS OF VOL. VII., No. 2.

PAGE

NOTES AND COMMENTS 105
PATANJALI'S YOGA SUTRAS 113
THE MYSTERIES OF ELEUSIS 120
THEOSOPHY AND THE TEACHING OF CHRIST 129
THE RELIGION OF THE WILL 141
MAN, MORTAL AND IMMORTAL 148
OBEDIENCE 153
APOLLONIUS OF TYANA 158
ON THE SCREEN OF TIME 168
THEOSOPHY AND PHYSICAL CULTURE 177
REVIEWS 182
The Creed of Christ and the Creed of Buddha; The Spirit of the Upanishads.
QUESTIONS AND ANSWERS 188
Healing Bodily Ailments; Help from Devachanic Entities.
T. S. ACTIVITIES 192

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

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President Eliot and the New Religion.

ON July the twenty-second, Dr. Charles W. Eliot, President Emeritus of Harvard University, delivered an address, in many ways remarkable, on the New Religion of the Twentieth Century. The occasion was a meeting of the Harvard Summer School, and the address was very generally commented on, for several weeks following its delivery. In making Dr. Eliot's discussion of the New Religion the theme of our Notes and Comments, we are at some disadvantage, since the complete address will be only published at the same time as this number of The Theosophical Quarterly; but we have been fortunate enough to obtain a good report, which was seemingly prepared under Dr. Eliot's supervision, and which we may, therefore, take as the basis of our study.

At the outset, we are struck by the fact, evident at all points through this address, that while President Eliot speaks of the "new" religion, there is nothing very distinctively new in what he has to say. A striking instance of this is to be found in the following sentences: "The new religion," says Dr. Eliot, "will not be based upon authority, either spiritual or temporal. . . . A new thought of God will be its characteristic. The twentieth century accepts literally St. Paul's statement: 'In Him we live and move and have our being.'" If the keynote of the religion of the twentieth century be a literal acceptance of the ideas of the first, we must speak not so much of a new religion and a new thought of God, as of a revival of religion, and the return to the earlier and more philosophical thought of God.

The truth seems to be, that the twentieth century will in fact be marked by a return, genuine and profound, to what was the real

teaching, and the real belief of the first century; and this return will be prefaced, or to speak accurately, is already being prefaced, by a recognition which daily grows clearer, that in many essential matters we have for centuries been very far indeed from the authentic teaching of the first century, and have been dealing, instead, with the theological ideas and speculations of the third century, or the fourth, stereotyped by the doctors of the Church, and further developed in the early Middle Ages. The belief of the twentieth century will be "new" in this, that it will earnestly seek to set aside all these later overgrowths, and will sincerely try to get back to the real thought so long obscured by our theologies.

The causes of this change are two. The first is the very general recognition of our day that the story of Adam and Eve, so long the foundation-stone of our theology, cannot possibly be taken as a literal account of real events, as the doctors of the Church so long insisted on taking it. The theories of Darwin, the discoveries of the geologists as to the antiquity of man, ever growing knowledge of the history of more ancient nations, all make it impossible for us to take literally the story of Adam, "the man whom God created in the year 4004 B. C.," as a recent Concordance has it. As official theology has insisted that the story of Adam's Fall and the Redemption by the Divine Man were correlative facts, forming what it has been the custom to call "the plan of salvation," our day and generation has found itself compelled to reject this account of the world and life, as demonstrably based on fiction and insufficient knowledge of verifiable facts.

This rejection of the legend of Adam and Eve, and of the old stereotyped view of "the plan of salvation," is the first of our two facts. The second is more vital, positive and constructive. It is the discovery that religion survives the collapse of theology; or, perhaps we should say, the discovery that what we have been accustomed to call theology is rather an overgrowth based on misunderstanding, than a genuine part of religion, or, even more, the essential basis of religion. What we call theology largely arose from the influence of Roman legal notions, and especially the Roman law of debtor and creditor; the idea was developed, that Adam had incurred a debt to God, which was repaid by the Incarnation and Crucifixion, and that it was possible for us, whether by "works" or "faith," to have a part of this credit or spiritual capital transferred to ourselves. This is, briefly, the kernel of theology, in the ordinary use of that word. And we have made the discovery that, so far from disappearing with the collapse of theology, religion first comes to its own, when the misunderstandings and false notions of theology are set aside.

In this sense, therefore, the belief of the twentieth century will be "new"; it will be new, as compared with the beliefs, essentially Roman, of the sixteenth century and the Reformation. It will be new as compared with the beliefs of the thirteenth and fourteenth centuries and the Schoolmen. It will even be new, as compared with the beliefs of the fourth century and the Council of Nicæa, the first of the long series of theology-making conferences of the doctors of the Church. But, we at least are convinced, the belief of the twentieth century will not be new, as compared with the belief of the first century; and President Eliot himself also holds this view, if we may take as evidence his going to St. Paul's address to the Athenians, for his definition of the "new" idea of God.

The twentieth century will realise, we think, that much of our theology is a misunderstanding, based on narrow literalism and the matter-of-fact materialism of the Roman doctors. Taking certain phrases of St. Paul, they gave them a meaning which they did not hold for St. Paul himself; while the genuine and vital teaching of St. Paul was cast into the shade. Take, for example, the legend of Adam. We are convinced that, for St. Paul, Adam, as a historic person, was not the foundation of "the plan of salvation," but was a symbol, an allegory, as he was for Paul's predecessor, the mystic Philo, chief formulator of the teaching of the Logos.

Philo taught that the divine, invisible man was incarnated in the mortal, passional man; and to this, the lower, personal nature, he applied the allegory of Adam and the Fall. Adam, the mind, was misled by Eve, the power of sense-perception, deluded by the serpent, the lust of pleasure. From the likeness of the earthly, Philo teaches, we are to take on the likeness of the heavenly, the divine immortal man. And Paul, we believe, held just this view of Adam: an allegory, a symbol, of the lower, personal man, contrasted with the Christ, the divine man, the immortal, who is reached through spiritual rebirth. Paul only speaks of Adam in three passages. In the first, he contrasts "the Adam" with "the Christ," the mortal with the immortal; in the second, he contrasts the earthly Adam with the new man, the Lord from heaven; in the third, he speaks of Eve in the generic sense, as a symbol of womankind. And it is on these three passages that the whole conventional view of the part of a historic Adam in "the plan of salvation" is based; whereas, we are convinced that a closer study will show that Paul in each case spoke symbolically, in allegory, and that he himself held no such doctrine as that which has been founded on his words, too literally and materialistically interpreted.

When we come to the Gospels, the case is far more striking. Jesus nowhere connects his life and work with the Fall of Adam, as "the plan of salvation" requires. Jesus never mentions Adam or the Fall at all, and what he does say of sin and its origin is not to be reconciled with this doctrine. "If I had not come," he says, "they had not had sin." Jesus does speak of sin and righteousness, but nowhere throughout his teachings, whether in the Parables, or in the Sermon on the Mount, or in the Discourse of the Last Supper, does he say a word connecting the idea of sin with the Fall, or with the transgression of a historical Adam. So far as the teaching of Jesus is concerned, the correlation of Adam and the Christ, in the literal sense, is a complete importation, and, we believe, a wholly unwarranted importation. No word of Jesus recorded in the Gospels makes any such reference, or bears any such sense. So that, in getting rid of this overgrowth of Roman legal notions and materialistic literalism, we are making a "new" departure only in the sense of getting back to the original teaching.

Again, President Eliot says: "The new religion will not be based on authority, either spiritual or temporal." And here, we are convinced, we are again face to face with the same condition: a return, and not a novelty. The "authority" which Dr. Eliot has in mind is undoubtedly such authority as that of the Vatican, which, for centuries was both spiritual and temporal, as, for instance, in the days of Innocent III, who proclaimed a war of extermination against heretics, on the one hand, and damned the Great Charter of England on the other. But our day and generation is coming to realise, and nowhere is this realisation more clear than in the hearts and minds of the best Roman Catholics, that this "authority" is a usurpation; that it is founded, not on the teaching of Jesus, but on the imperialism of the Roman Cæsars, just as the title "Sovereign Pontiff" is a legacy from idolatrous, pagan Rome. So far from authorising domination of this kind, Jesus explicitly condemns it, and, what is in one way even more to the point, Peter also condemns it, almost in the words of his Master, although Peter has for centuries been made to bear the burden of this evil legacy from imperial Rome. Jesus invariably based his teaching on intuition and spiritual insight. He used no "authority" even over his own disciples, except the innate authority of a purer and loftier spirit; and he bade his hearers learn for themselves the truth of his spiritual message, by obeying the laws of love and holiness which he explained to them. In other words, Jesus founded his teaching not on authority but on "experience and grave experiment." Here again, it is a question, not of novelty or a "new" religion, but of a return to the original teaching

Again, Dr. Eliot says: "The new religion will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites." Here we are inclined to say that it is a question of what we mean by "natural." As we understand the matter, the two universally accepted "sacraments," namely, Baptism and the Eucharist, are symbols, not of "natural" things in the ordinary sense, but of "spiritual" things; namely, the spiritual influx, which brings about the birth of spiritual man, and the consummation in which the consciousness of the spiritual man recognises its oneness with the universal, divine consciousness. In one sense, of course, the birth of the spiritual man, the dawn of the divine consciousness, is "natural"; yet we doubt that Dr. Eliot used the word "natural" in that sense; and we feel inclined to lay some stress on the point that "sacraments" are symbols, not of natural, but of spiritual events; of events in the life of the immortal, not the mortal man.

Dr. Eliot continues: "Its priests will strive to improve social and industrial conditions. It will not attempt to reconcile people to present ills by the promise of future compensation. I believe the advent of just freedom for mankind has been delayed for centuries by such promises. Prevention will be the watchword of the new religion, and a skilful surgeon will be one of its ministers." Here, we feel inclined to wonder whether Dr. Eliot is correctly reported. Surely, neither Jesus nor Paul made it their chief business "to attempt to reconcile people to present ills by the promise of future compensation." What Paul said was: "He that liveth to the flesh shall of the flesh reap corruption; he that liveth to the spirit shall of the spirit reap everlasting life." What Jesus said was: "That which is born of the flesh is flesh; that which is born of the spirit is spirit; ye must be born again." Surely it is a question, not of "future compensation," but of the life of the spiritual and immortal man; of a new field of consciousness and a new range of powers.

We question whether this new birth into a new field of consciousness, and the new range of powers are really to any great extent concerned with "social and industrial conditions," or come to any great degree within the view of even the most skilful surgeon. Indeed, we are somewhat inclined to think that President Eliot is not laying sufficient stress on what we hold to be the chief subject matter of religion, namely the life of the spiritual and immortal man, who has to do with regions beyond what we ordinarily mean by "social and industrial conditions." We think religion is the science of the life of spiritual and immortal man, the man who quite

definitely survives, as a fully conscious being, the dissolution of the mortal vesture, which alone is primarily concerned with "social and industrial conditions"; and we think that the real need of the religion of the twentieth century is some further understanding of the reality, the growth, the power, the consciousness, of the spiritual and immortal man, and his relation to divine Being and divine consciousness. We think that these matters were well known to Jesus and to Paul, who were, therefore, very far ahead of the nineteenth and even the twentieth century in genuine scientific knowledge of the proper subject matter of religion.

There is an indication of this fundamental fact in the following words of Dr. Eliot: "Man has always attributed to man a spirit associated with, but independent of the body. This spirit is shown in a man's habits, in his appearance and actions—in short, it is his personality; it is the most effective part of every human being. In the crisis of a battle it is a superior soul that rallies the troops, and it appeals to souls, not to bodies." This is a fine statement; but we should like to see it made far more definite and forcible; as definite, let us say, as the teaching of St. Paul concerning the spiritual and immortal man; or as the teaching of Shankaracharya, or of the Mandukya Upanishad. We should like a clearer statement of the consciousness, the powers, the vesture, the growth of the immortal man from glory to glory; for all these things, well known in the first century of our era, well known ages earlier, must unquestionably have their part in the religion of the twentieth century, if it is to be a religion worthy of the name.

And here we may comment on another sentence in President Eliot's address: "In the new religion," he says, "there will be no personification of natural objects; there will be no deification of remarkable human beings." It is, of course, clear that Dr. Eliot here speaks as a Unitarian, as a representative of the spirit, in many respects broad and liberal, which has characterised Harvard since its foundation. But, while we may concur as to the unwisdom of "deifying" remarkable men, we are also convinced of the wisdom of understanding and recognising a certain type of "remarkable men,"—the class to which belong Osiris and Krishna and Buddha and Christ. We believe that these men are remarkable, not because of some special ethical talent or gift of eloquence, but because they do in fact represent the spiritual and immortal man, already come to the fulness of his powers, and dominating the mortal man, the vesture subject to death.

We believe that it is through the knowledge of such full-grown spiritual men that we, children in the things of the spirit, come to learn something of spiritual things; that through the lofty, potent and divine consciousness of these full-grown spiritual men, imparted inwardly to us, we come to some understanding of the things of our immortality, of the lofty destiny which awaits us also. And we confidently hold that only through some understanding and recognition of the truth concerning these Elder Brothers, their consciousness and their powers, can there be any sure foundation for religion, whether in the first, the twentieth, or any other century.

Further, we are convinced that it is primarily with the birth, growth and life of the spiritual man that Jesus and Paul were concerned; that we shall come to understand their teaching only in measure as we learn more and understand more of the immortal spiritual man, his birth and growth, his power and immortality. And we account it the chief fault in what is called theology, that it has made it appear that Jesus and Paul were concerned rather with other things, with Adam's Fall, with the transmission of spiritual debts and credits, with what has been known as "the plan of salvation," and many other like matters, which have their origin, it seems to us, in symbols too materialistically interpreted, too often completely misunderstood.

In reading the summary of Dr. Eliot's address, we were struck by a remarkable omission, which may, perhaps, be supplied when the address is published in full. But in the meantime the omission stands. How comes it that Dr. Eliot has nothing to say of the work of the man who shares with him the honor of being one of Harvard's most distinguished living sons,—the work of Professor James, in the field of psychical research? Surely what William James, Sir Oliver Lodge, Flammarion, Bottazzi and others as able are doing to explore the realm of the invisible, and to establish the persistence of life after death, has a certain bearing on the religion of the twentieth century. We ourselves do not hold that psychical research is, or ever can be, the true way to explore the mysteries of spiritual life; but we do hold that the revelation of things astral and psychical, which can be legitimately attained along these lines, may do much to bridge the chasm of thought which separates us from the invisible; may do much to break down the foolish and mole-like materialism which was so characteristic of the third quarter of the nineteenth century, and which still survives belated to our own day.

When the spell of this foolish materialism is broken, and we turn our eyes toward the invisible realms, we shall be in a better position to discover and understand the truer method of learning spiritual things and entering into spiritual realms. And we shall come to realise, perhaps, that it is with this truer method of entering the spiritual world, the beginning of the way, its dangers, its high, immortal rewards, that Jesus and Paul are primarily concerned. And we shall in due time, perhaps, come to understand that in all that concerns this truer method, the first century may be far wiser, far more scientific, than the nineteenth or the twentieth. In this sense, we may make true the words of Dr. Eliot's: "Finally, I believe, the new religion will make Christ's revelation seem more wonderful than ever to us." And, we may add, we may come at the same time to have a truer, a deeper, saner, juster comprehension of the revelations of the Buddha, of Krishna, of Osiris; of all the just men made perfect, in whom the spiritual and immortal man had come to full growth, and entered into his divine inheritance.

"The spiritual force which surrounds the master repels evil and impurity, just as the light of the sun repels the finely divided matter in the tail of the comet. The approach of the disciple, therefore, does not depend upon the volition of the master, but is governed by a spiritual law as fixed as any law of physics.

Until the disciple has purged himself of at least the greater part of the evil and impurity that is in him, neither his desire, nor the master's love can overcome this natural repulsion."

BOOK OF ITEMS.

PATANJALI'S YOGA SUTRAS.*

AN INTERPRETATION

BY

CHARLES JOHNSTON.

THE Yoga Sutras of Patanjali are in themselves exceedingly brief, less than ten pages of large type in the original. Yet they contain the essence of practical wisdom, set forth in admirable order and detail. The theme, if the present interpreter be right, is the great regeneration, the birth of the spiritual from the psychical man: the same great theme which Paul so wisely and eloquently set forth in writing to his disciples in Corinth, the theme of all mystics in all lands.

We think of ourselves as living a purely physical life, in these material bodies of ours. In reality, we have gone far indeed from pure physical life; for ages, our life has been psychical, we have been centered and immersed in the psychic nature. Some of the schools of India say that the psychic nature is, as it were, a looking-glass, wherein are mirrored the things seen by the physical eyes, and heard by the physical ears. But this is a magic mirror; the images remain, and take a certain life of their own. Thus within the psychic realm of our life there grows up an imaged world wherein we dwell; a world of the images of things seen and heard, and therefore a world of memories; a world also of hopes and desires, of fears and regrets. Mental life grows up among these images, built on a measuring and comparing, on the massing of images together into general ideas; on the abstraction of new notions and images from these; till a new world is built up within, full of desires and hates, ambition, envy, longing, speculation, curiosity, self-will, self-interest.

The teaching of the East is, that all these are true powers overlaid by false desires; that though in manifestation psychical, they are in essence spiritual; that the psychical man is the veil and prophecy of the spiritual man.

The purpose of life, therefore, is the realising of that prophecy; the unveiling of the immortal man; the birth of the spiritual from the psychical, whereby we enter our divine inheritance and come to inhabit Eternity. This is, indeed, salvation, the purpose of all true religion, in all times.

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Patanjali has in mind the spiritual man, to be born from the psychical; or, in another sense, veiled by the psychical. His purpose is, to set in order the practical means for the unveiling and regeneration, and to indicate the fruit, the glory and the power, of that new birth.

THE FIRST BOOK OF THE SUTRAS.

1. OM: Here follows Instruction in Union.

Union, here as always in the Scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God.

2. Union, spiritual consciousness, is gained through control of the versatile psychic nature.

The goal is the full consciousness of the spiritual man, illumined by the Divine Light. Nothing except the obdurate resistance of the psychic nature keeps us back from the goal. The psychical powers are spiritual powers run wild, perverted, drawn from their proper channel. Therefore our first task is, to regain control of this perverted nature, to chasten, purify and restore the misplaced powers.

3. Then the Seer comes to consciousness in his proper nature.

Egotism is but the perversion of spiritual being. Ambition is the inversion of spiritual power. Passion is the distortion of love. The mortal is the limitation of the immortal. When these false images give place to true, then the spiritual man stands forth luminous, as the sun, when the clouds disperse.

4. Heretofore the Seer has been enmeshed in the activities of the psychic nature.

The power and life which are the heritage of the spiritual man have been caught and enmeshed in psychical activities. Instead of pure being in the Divine, there has been fretful, combative egotism, its hand against every man. Instead of the light of pure vision, there have been restless senses and imaginings. Instead of spiritual joy, the undivided joy of pure being, there has been self-indulgence of body and mind. These are all real forces, but distorted from their true nature and goal. They must be extricated, like gems from the matrix, like the pith from the reed, steadily, without destructive violence. Spiritual powers are to be drawn forth from the psychical meshes.

5. The psychic activities are five; they are attended by pleasure or pain.

The psychic nature is built up through the image-making power, the power which lies behind and dwells in mind-pictures. These pictures do not remain quiescent in the mind; they are kinetic, restless, stimulating to new acts. Thus the mind-image of an indulgence suggests and invites to a new indulgence; the picture of past joy is framed in regrets or hopes. And there is the ceaseless play of the desire to know, to penetrate to the essence of things, to classify. This, too, busies itself ceaselessly with the mind-images. So that we may classify the activities of the psychic nature thus:

6. These activities are: Sound intellection, unsound intellection, phantasy, dream, memory.

We have here a list of mental and emotional powers; of powers that picture and observe, and of powers that picture and feel. But the power to know and feel is spiritual and immortal. What is needed is, not to destroy but to raise it from the psychical to the spiritual realm.

7. The elements of sound intellection are: direct observation, inductive reason, and trustworthy testimony.

Each of these is a spiritual power, thinly veiled. Direct observation is the outermost form of the Soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence; and these, on the supreme truth that all life is of the One. Trustworthy testimony, the sharing of one Soul in the wisdom of another, rests on the ultimate oneness of all souls.

8. Unsound intellection is false understanding, not resting on a perception of the true nature of things.

The great example of unsound intellection is materialism, whereby to the reality and eternity of the soul is attributed the evanescence and perishableness that really belong to material things. This false reasoning, therefore, rests on a reversal of the true nature of things.

9. Phantasy is a fiction of mere words, with no underlying reality.

One may say, perhaps, that there is this difference between imagination and fancy: imagination is the imaging of unseen things, which are real; fancy is the imaging of unseen things which are unreal. The power of phantasy has a wide scope and range. Ambition, whereby a man sets up within his mind an image of himself, great, rich, admired, to which all men shall bow down, is a form of phantasy. The pursuit of wealth is largely phantasy, for men seek not commodities but food for their cowardice and conceit.

The fear of death is a phantasy, nourished on images of tombs and funerals and black robes. All these are fictions, with no underlying reality.

10. **Dream is the psychic condition which rests on mind states, all material things being absent.**

In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind-images and thoughts. The outer current ceases in sleep; the inner current continues, and, watching the mind-images float before the field of consciousness, we "dream."

11. **Memory is the holding fast to mind-images of things perceived.**

Here, as before, the mental power is explained in terms of mind-images, which are the material of which the psychic world is built. Therefore the sages teach that the world of our perception, which is indeed a world of mind-images, is but the wraith or shadow of the real and everlasting world. In this sense, memory is but the psychical inversion of the spiritual, ever-present vision. That which is ever before the spiritual eye of the Seer needs not to be "remembered."

12. **The control of these psychic activities comes through the right use of the will, and through ceasing from self-indulgence.**

If these psychical powers and energies, even such evil things as passion and hate and fear, are but spiritual powers fallen and perverted, how are we to bring about their release and restoration? Two means are presented to us: the awakening of the spiritual will, and the purification of mind and thought.

13. **The right use of the will is the steady effort to stand in spiritual being.**

We have thought of ourselves, perhaps, as creatures, moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of ourselves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealised powers, which will unveil to us the nearness of the Eternal.

14. **This becomes a firm resting-place, when followed long, persistently, with righteousness.**

We must seek spiritual life in conformity with the laws of spiritual life, with righteousness, humility, gentle charity, which is an acknowledgment of the One Soul within us all. Only through obedience to that shared Life, through perpetual remembrance of our oneness with all Divine Being, our nothingness apart from Divine Being, can we enter our inheritance.

15. Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasures.

Rightly understood, the desire for sensation is the desire of being, the distortion of the soul's eternal life. The lust of sensual stimulus and excitation rests on the longing to feel one's life keenly, to gain the sense of being really alive. This sense of true life comes only with the coming of the soul, and the soul comes only in silence, after self-indulgence has been courageously and loyally stilled, through reverence before the coming soul.

16. The consummation of this is freedom from thirst for any mode of psychical activity, through the establishment of the spiritual man.

In order to gain a true understanding of this teaching, study must be supplemented by devoted practice, faith by works. The reading of the words will not avail. There must be a real effort to stand as the Soul, a real ceasing from self-indulgence. With this awakening of the spiritual will, and purification, will come at once the growth of the spiritual man and our awakening consciousness as the spiritual man; and this, attained in even a small degree, will help us notably in our contest. To him that hath, shall be given.

17. That spiritual vision which is conditioned and limited takes the form first of exterior reasoning, then of interior judgment, then of happiness, then of realisation of individual being.

In spiritual consciousness, there are two clearly marked stages. The first is spiritual consciousness expressing itself through the psychical, through reason and feeling. The second is spiritual consciousness clear of the psychical, and shining forth luminous, in its own proper being. The first is here defined in its ascending stages, as first the right training and disposition of the reason; next, the finer perception of intuition; next the joy and exaltation which comes with the realisation of spiritual life; and then the awakening to the being of the soul, though not yet to the knowledge of the soul's oneness with the All.

18. Spiritual consciousness unlimited is the final state led up to by the right practice of spiritual Silence.

Spiritual Silence is the crown and end of purification. It is the stilling of all passional and psychic storms, those dramatic fictions through which we seek the sense of real life, which needs no storm to reveal it, but is innate in the soul, and made manifest through Silence.

19. The external world still dominates those who have conquered bodily lusts, but are immersed in the sense of separateness.

There is an asceticism that is but a new form of ambition, a desire to gain spiritual power or grace for oneself, ignorant that

spiritual power and grace belong only to all united. Those who seek thus, have not yet conquered the world.

20. **For the others, there is spiritual consciousness, led up to by faith, valor, right mindfulness, one-pointedness, perception.**

It is well to keep in mind these steps on the path to illumination: faith, valor, right mindfulness, one-pointedness, perception. Not one can be dispensed with; all must be won. First faith; and then from faith, valor; from valor, right mindfulness; from right mindfulness, a one-pointed aspiration toward the soul; from this, perception; and finally full vision as the soul.

21. **Spiritual consciousness is nearest to those of keen, intense will.**

The image used is the swift impetus of the torrent; the kingdom must be taken by force. Firm will comes only through effort; effort is inspired by faith. The great secret is this: it is not enough to have intuitions; we must act on them; we must live them.

22. **The will may be weak, or of middle strength, or intense.**

For those of weak will, there is this counsel: to be faithful in obedience, to live the life, and thus to strengthen the will to more perfect obedience. The will is not ours, but God's, and we come into it only through obedience. As we enter into the spirit of God, we are permitted to share the power of God.

23. **The will may be gained by ardent service of the Master.**

If we think of our lives as tasks laid on us by the Master of Life, if we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work; then, if we obey, promptly, loyally, sincerely, we shall enter by degrees into the Master's life and share the Master's power. Thus we shall be initiated into the spiritual will.

24. **The Master is the spiritual man, who has conquered sorrow, bondage to works, and the accumulation of evils.**

The soul of the Master, the Lord, is of the same nature as the soul in us; but we still bear the burden of many evils, we are in bondage through our former works, we are under the dominance of sorrow. The soul of the Master has conquered sin and made an end of servitude and sorrow.

25. **In the Master is the seed of perfect Omniscience.**

The Soul of the Master is in essence one with the Oversoul, and therefore partaker of the Oversoul's all-wisdom and all-power. All spiritual attainment rests on this, and is possible because the soul and the Oversoul are One.

26. **He is the Teacher of all who have gone before, since he is not limited by Time.**

From the beginning, the Oversoul has been the Teacher of all souls, which, by their entrance into the Oversoul, by realising their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before Time, and Time, father of all else, is one of His children.

27. His word is OM.

OM: the symbol of the Three in One, the three worlds in the Soul; the three times, past, present, future, in Eternity; the three Divine Powers, Creation, Preservation, Transformation, in the one Being; the three essences, immortality, omniscience, joy, in the one Spirit. This is the Word, the Symbol, of the Master and Lord, the perfected Spiritual Man.

28. Let there be soundless repetition of OM and meditation thereon.

This has many meanings, in ascending degrees. There is, first, the potency of the word itself, as of all words. Then there is the manifold significance of the symbol, as suggested above. Lastly, there is the spiritual realisation of the high essences thus symbolised. Thus we rise step by step to the Eternal.

29. Thence come the awakening of interior consciousness, and the removal of barriers.

Here again faith must be supplemented by works, the life must be led as well as studied, before the full meaning can be understood. The awakening of spiritual consciousness can only be understood in measure as it is entered. It can only be entered where the conditions are present: purity of heart and strong aspiration and the resolute conquest of each sin.

This, however, may easily be understood: that the recognition of the three worlds as resting in the Soul leads us to realise ourselves and all life, as of the Soul; that, as we dwell, not in past, present or future, but in the Eternal, we become more at one with the Eternal; that, as we view all origination, preservation, mutation as the work of the Divine One, we shall come more into harmony with that One, and thus remove the barriers in our path toward the Light.

(To be continued.)

"If we identify ourselves with the One Life, like IT *we sing for Joy."*

BOOK OF ITEMS.

THE MYSTERIES OF ELEUSIS.*

FOR several years a paper has been pending in our society on Eleusis and the Mystery Religion of the Greeks, but has fortunately been postponed from time to time. Fortunately, I believe, for I shall approach it now in a spirit quite different from that of earlier years, arising partly from the fact that we have worked so long together, that I take for granted your sympathetic hearing, and am therefore more willing to give you a personal point of view and to use as my authority a book which is just beginning to be the sort of authority that I dare quote. I refer to Helena Blavatsky's *Secret Doctrine,* which contains, she claims, a part of the so-called "Lower Mysteries." Fortunately, I believe, also, from the fact that the added experience of every year is preparation for a better understanding of the essential truths to be unveiled.

Eleusis is on the Eleusinian bay, twelve miles from Athens, and was once the ethical center of Greece. Our interest in it lies, however, not in its local cult; the Mysteries are older than the Aryan race itself; they are the secret spring of every world religion, Buddhist, Brahman, Egyptian and Greek. They lie at the heart of Hebrew and Chinese faiths as well, and of the long decayed civilizations of Central and South America. The marvelous oneness of their teachings, which deeper study only verifies, is proof of the oneness of their origin and contributes to a larger faith in the fundamental basis of man's brotherhood and of his common destiny.

Long ages ago, and I mean such ages as make the flood of Noah a thing of yesterday, men had all knowledge open to them. There were then no mysteries, for "evil did not yet exist; knowledge was not a dangerous possession in those days of bliss and purity, when men were of god-like nature." But as time passed and mankind multiplied, and three great races had lived and passed away, they came more and more to abuse their god-given natural powers. "There were giants in the earth in those days," runs the account in Genesis, "and the children born to them became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually."

These giant men were the Atlanteans of the fourth race. "Lords of the dark face," they are called in an ancient stanza, "who were stronger than the elements and versed in magic, for they had acquired divine—nay more—unlawful knowledge, and followed willingly the

*A paper read before the Denver Branch of the Theosophical Society.

left hand path." Their sin became so great that the earth quivered in agony. The waters rose and covered the valleys from end to end. The hour had struck and the blackness of night came upon them. The unholy were destroyed; with the holy among them remained the knowledge that had once been common property, and these elect became the divine Initiates, the teachers of the Aryan and other races. To every people belonged its schools of Initiates and their pupils; to each its secret teaching, handed down orally at first, through generations of its seers. Then there grew up a body of written knowledge, written in a common tongue, a one-lip primeval wisdom language. This secret sacerdotal tongue, known to all the families of Initiates and seers, was the vehicle in which the secret teachings were stored in symbol form. In the beginning the truths were slightly veiled, but as men became more grossly selfish and material, knowledge dangerous to the unprepared, became more difficult to reach. The records were written, we are told, on palm leaves, impermeable to water, air and fire, and on tiles and cylinders, and placed in subterranean crypts and cave-libraries in the heart of Eastern Asia. It must not be thought that the truths thus veiled became the exclusive property of priests. The open sesame was the pure desire and disciplined heart, and though the documents containing the mystic lore had been concealed in inaccessible regions, the existence of a secret wisdom was taught by the hierophants of the temples. Under the veil of each people's local and special symbolism, the truths were shown. In the adyta of the temples they were revealed in allegory and symbol to all who were willing and ready to receive them. The Bibles contained the teaching in fragmentary forms; the Hebrew Kabalah, the Chinese Scriptures, the sacred volumes of Egyptian Thoth-Hermes, the Puranas of India, the Chaldean Book of Numbers, and the Pentateuch are all from the parent source.

What did these ancient manuscripts contain? In symbolic language, written in cryptographic characters, certain fundamental teachings were put forth: first the existence of a boundless and eternal power, beyond the range and reach of thought—the One reality, the Infinite Cause. Then the One was conceived as differentiating into Eternal Force and Eternal Substance, which underlie all manifestation, the one re-acting on the other through the medium of great hosts of angelic beings, the Architects of the visible worlds.

The second assertion was of the law of periodicity, flux and reflux, ebb and flow in ceaseless alternation, and universal on every plane of being.

The third was the fundamental identity of all souls with the Oversoul, and their enforced pilgrimage according to Cyclic and Karmic Law. Each soul must pass through every elemental form

in the phenomenal world and so acquire individuality, ascending first by natural impulse, and then by acts of the will, through all degrees of intelligence, from lowest mineral and plant up to the holiest Archangel.

About these fundamental propositions was gathered a wealth of teaching—philosophy and science—of the birth of worlds, the hierarchies of divine beings that control the processes of cosmic evolution; the origin of man, his sevenfold nature, and the correlation of his seven principles with the great forces that are in God and nature.

The Initiate-priests possessed this knowledge in varying degrees, and gave it forth as it was possible, depending on the race and individual Karma. Priests they were not in the ordinary sense. Rather they were philosophers or sages, gathered together in great schools. They had control of the dispersion of truth; they understood and taught the art of government, the sciences, music and mathematics, and revealed such knowledge as was useful to man—the virtues of plants, the healing of the sick, the love of one's brother, and mutual help to all mankind.

No doubt, among the Hindus, the knowledge was transmitted from the early priesthood in purest form; no doubt it has always lost in transmission by contact with human minds. Yet it flows like a deep still river beneath the outer crust of exoteric forms of faith. Now and again it comes quite to the surface. In Greece it was the religion of the State, their gods and myths serving the purposes of its symbology, just as Osiris and Isis among the Egyptians. And always the emphasis to those who understood, was here. How might a man, standing as he did, the playground of mighty forces, prey to infinite desires and impulses, which lured him under ever-changing guises, which ever were himself, reach to the God within him he dimly sensed? To answer this question rightly was the whole purpose of the "Mysteries."

The vow of silence imposed upon disciples made the study of them a difficult one; and the fact that that silence was unbroken among Initiates before Christian times is the best possible proof of their vitality and power. We hear reverent mention of them, it is true, from the Homeric Hymns, on into the first centuries of the Christian era, and from the writings of the Church Fathers, some of whom were Initiates. The obligation to silence was not felt by Christian writers and it is to them and the Neo-Platonist Iamblichus that we owe most of our knowledge. But such references as we have to the Mysteries among the Greeks bear unfailing testimony to the veneration with which they were regarded—not by the masses only, but by the most educated and thoughtful minds. Socrates, though not himself an Initiate, says: "The Initiates are sure to come

into the presence of the Gods"; and Pindar, speaking of one initiated into the Mysteries of Eleusis, says: "Blessed is he, for he knows both the end of life and its beginning." Plato writes of them in *Phædrus:* "Being initiated into those Mysteries which it is lawful to call the most blessed of all Mysteries, we are freed from molestations of evil and become spectators of simple blessed visions, resident in pure light." Even Aristophanes, who, with his trenchant wit, exposed the follies of Athenian life, lets stillness fall on the ribald jesting of his boisterous clowns when the mystic chorus of Initiates passes in yearly procession to Eleusis. The song of the worshippers rises from the "flower-faced" meadow. "On us alone the sun doth shine; we only know the light of gladness; we who have passed through the rites of the Mysteries, and lead our lives in purity among the native born and the strangers within our gates."

It would be possible to quote at length from all the Greek poets and philosophers, Æschylus, Sophocles, Euripides, Plutarch—in proof that the aim of the Mysteries was high and that a lasting effect was produced on the initiated. But this effect was not, in the lower degrees of initiation, meant to depend on dogmatic instruction. The Mysteries were intended, in their more exoteric forms, to educate the people through the solemnity and impressiveness of the ceremony. The indispensable condition to candidacy was purity of life, the practice of the civic virtues.

"Come, whosoever is clean of all pollution and whose soul hath no consciousness of sin. Come, whosoever hath lived a life of righteousness and justice. Come, all ye who are pure in hand and heart, and whose speech can be understood."

This was the invocation to the candidates, not very different from the opening words of the sacred offices of our own church, and undoubtedly a sacrament of much the same character. The invitation was meant to be a general one. We are told that unexpiated murder was the one insurmountable obstacle, and that men, women and children and even slaves were free to become initiates, the children being admitted only to the first degree. Initiates into the lower degrees were very common. In the time of Herodotus, 30,000 were initiates. "Many were the bearers of the mystic wand, but few the disciples," an ancient writer comments. To each initiate, the value of the Mysteries depended on subjective considerations, on his receptivity, his understanding and apprehension of the truths enigmatically expressed.

With this general understanding of the nature of the Mystery teachings and their universality, we turn to their observance among a very gifted people. Of the many Mysteries in Greece, the most famous, the most popular, and the most representative in every way were the Eleusinia. There seems to be no doubt that they were

an importation, by way of Thrace and the Orphic priesthood, from the far East. The form they took in Greece was the effort of the Greek mind to take into its service the spirit of Oriental religions. When they emerge from the night of time, the welding of the earlier Greek festivals in honor of Demeter and Persephone and the mystic element from the East had already taken place. The conduct of the worship was in the hands of the Eumolpidæ, a Thracian priestly family, the office of chief hierophant passing uninterruptedly from father to son. We gather hints of the sanctity of this office, of the complete devotion of those who held it, of the signs of its Eastern origin in the Oriental robes and turbin worn as the ceremonial dress.

A curious story is told of an ancient Rip Van Winkle who established, in Solon's time, the ritual of the Eleusinia as a part of the State religion of Attica. Epimenides, it is said, was born in Crete. He went, by his father's orders, in search of sheep, and fell asleep in a cave and slept for fifty years. When he awoke and appeared again among his fellow-citizens, he had long hair and a flowing beard, and had been, he said, in intercourse with the gods, from whom he had learned the art of medicine and prophecy. He had the power, it was said, of sending his soul out of his body and recalling it at will. The Athenians invited him to come from Crete and help them bring order out of chaos. So, through his offices, the Eleusinia became the recognized religion of the Attic people. The rituals and symbol in its service were expressed through the story Demeter and Persephone. We have this myth in charming literary setting in the Homeric Hymn to Demeter, a long-lost manuscript discovered a hundred years ago in Moscow and exquisitely translated by Walter Pater. It was used, perhaps, in the Mysteries themselves and is their central expression.

Under this beautiful form, the Greek mind fashioned the story of man's higher and lower nature; of the descent of the latter into gross matter (the true import of Hades in the Mysteries); of its consequent defilement and suffering and its final reunion with its diviner part. Demeter is the human soul; Persephone, her daughter, is that part of her two-fold nature that seeks to satisfy itself in the world of sense. She strays at first a little distance from her mother's loving care; she wanders in the charming meadows; she gathers the tempting flowers, the crocus and iris, but most of all the strange narcissus, the symbol of fleeting passionate desire and death So Persephone, the lower mind, became engrossed in natural life, when suddenly, true to the universal experience, she was swept away by Aidoneus, type of the gross underworld of darkness. The Mother Demeter, Mother of Sorrows now, the Mater Dolorosa, mourns for her daughter and will not be comforted.

There is also a bit of history interwoven with this myth, which the rational mind of the Greeks inserted to explain the divine origin of the rites. Demeter becomes the nurse of Triptolemus, a young prince of Eleusis, whom she charges with the care of her temple, and on whom she bestows the gift of the ear of corn. There is a single fragment of a lost play of Sophocles: it is the solemn charge of the goddess to her nursling: "Set my commandments on the tablet of thy heart." A piece of early sculpture found at Eleusis tells the same story with touching spirit. It represents the serious youth, receiving the gift of corn at the hands of the goddesses, who yearn to bestow, along with it, the gift of immortal life.

Another element not present in the Hymn to Demeter, became a part of the sacred ritual and formed the second half of the mystery play. This was the myth of Iacchus—Bacchus, the god of regeneration, of resurrection, type of the second birth, child of Demeter-Persephone, of the purified human soul from the Father of all. This second myth was enacted only before the Initiates of the inner degrees, and formed the last part of the Eleusinia. To trace its origin (it was also an eastern importation), and the welding together of the two myths would be impossible. It will be enough to suggest an association of Ceres and Bacchus; of Ceres, with her gift of the fruits of the earth, the sustaining bread of the holy sacrament; and Bacchus, god of wine, the elixir of life, the source of miracle; wine that makes glad the heart, typifying in the intoxication of the body, the power of the spiritual wine to lift and exalt the soul.

When these myths were dramatized in the Lesser and Greater Mysteries, we may infer from what we know of the Greek temperament, that all the wealth of her beautiful art,—painting and sculpture, the music of lyre and flute, the stately dance, and gorgeous spectacle entranced the listener, stirred his emotions and lifted his soul to a state of rapt enthusiasm. And to the worshipper, the festival had the significance his heart and mind had the power to give it. To the simple peasant, it was a fête day of nature, marking the life and death of the year. He thought with reverent awe of the mighty mother heart, who cared for the seeds entrusted to her in the spring, who ripened them and brought the bountiful harvest, who mourned the winter long for her ravished daughter. The prayer would rise to his lips and the song to his heart like the shepherd of Theocritus. "A cup like this ye poured out on the altar of Demeter. May it be mine once more to dig my big winnowing-fan through her heaps of corn; and may I see her smile upon me, holding poppies, and handfuls of corn in her two hands."

But to the true devotee of ripened mind, it must have been an imperative call, enforced by every appeal to eye and ear and heart,

to turn from the unsatisfying personal life to the clearer light and higher faith of the real.

The Lesser Mysteries, held in the Spring at Agræ, were a prelude to the Greater, and were required of a candidate before initiation into the Greater was permitted. The ceremonies were chiefly the rites of purification and the dramatic representation in symbol of the carrying off of Persephone. Seven months later, in September, the nine-day festival of the Greater Mysteries took place. The Mystery truce was announced a month before, giving the worshippers time to prepare and assemble in Athens. It was during this month that those who wished to be admitted, sought out a friend who was himself an Initiate. By him the candidate was examined, and if found worthy, he received instruction in regard to preliminary purification, was introduced to the hierophant and approved.

Sincere devotees fasted nine days before their initiation. The order of ceremonial was as follows: On the 15th of September came the formal assembling at Athens. The 16th was given over to purification, through proclamation requiring all murderers to leave the city. Then to the Mystics the heralds cried, "To the sea, ye Mystics," and in procession they went to the shores, and cleansed themselves from physical defilement.

The 17th was the day set apart for sacrifice, with a torch light procession at night, when the sacred baskets filled with poppy seeds and pomegranates were carried through the streets—no doubt a scene of gaiety and joy. Then followed a day of rest and preparation for the long march from Athens to Eleusis, twelve miles on foot along the sacred way. They bore in reverence the statue of the child Iacchus, myrtle crowned, holding the torch, as beautiful in sculptured form in gold and ivory or delicately tinted marble as was the thing it stood for—the soul new born become as a little child.

Through the Pass of Daphne the procession moved, chanting and stopping here and there at shrines along the way, commemorating some phase in the lives of the two goddesses. The closing festival days were spent at Eleusis, the 22d and 23d being specially set apart for the mystics. Early in the evening, in the dark of a moonless night, they wandered with torches outside the temple precinct, as Demeter had wandered searching, with only the stars to guide her. Then the mystics were led through an outer and inner gate into the sacred precinct to the hall of initiation. And here we must leave them or draw uncertain inferences. Perhaps they were crowned with myrtle and clad in fawn skins, and bore the thyrsus, the mystic wand of initiation, the seven knotted bamboo, topped with a pine cone. Perhaps they partook of mint and barley water, and were refreshed as Demeter had been. There were truths read by the high priest from a book of stone. There were relics to touch and kiss and taste. There were

questions asked and answered. There was the splendid drama of the sorrow of Demeter and the birth of Iacchus, the impressive chanting, the marvelous apparitions, the radiance within the temple after the darkness of the search without. Imagine the effect on natures instantly responsive to beauty and rendered highly sensitive by fasting and powerful emotional strain. So the candidate became a "mystes"—one who is veiled to the outside world.

On the 23d, the Initiates of a year, who coveted higher degrees, were admitted to still more solemn services, the epopeia or reception with the symbolic drama of the second birth. The veil is drawn more closely! Upon his head was fixed the crown—not literally, perhaps, but in the sense in which Pythagoras writes, "Crowned by the gods, in whose presence he had drunk the waters of life."

In the last stage of Initiation came friendship and interior communion with the mystery-god of the ineffable name. It may have been this that Plato meant when he wrote: "There are many sights in the inner heaven, and many are the ways to and fro along which the blessed gods are passing, each to his own work."

Pythagoras, Plato and later Potinus all won practical proof of the divine possibilities of man to find eternal life and dwell with the gods. "The Mystæ are brought into union with the resplendent gods, being freed from the surrounding vestments, to which they are bound like an oyster to its shell," says Plato in the *Phædrus*. And Plotinus: "Purify your soul from undue hope and fear about earthly things; mortify the body, deny self, its affections and appetites, and the inner life will begin to see and exercise its pure and solemn vision."

So, also, St. John in *Revelations*, "To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth."

What was this, exoterically, but the white carnelian stone, symbol of initiation?

We are told the most wonderful act of the epopeia, or reception: the blade of corn mowed down in perfect stillness, the blade symbolizing the great and perfect ray, issuing from the ineffable One, the symbol of life; the cutting down being the symbol of death.

There remains little to tell, and that little an old, old story of a gift divinely given and unworthily received. The rites of Eleusinia lasted into the Christian Era, and passed, with the art and literature of Greece, into the keeping of the Romans. But their latter days were marked by a sad misunderstanding of their spirit. Symbols once purely instituted were subjected to gross interpretations. As from the oracles of Delphi and Delos, the gods fled and knew their shrines no more.

In the fourth century the teachings revived again in Neo-

Platonism and when, in the fifth century, the schools of the Neo-Platonists were closed in Athens, its books became the property of later mystics and were the last testament of Hellenism to the church.

The Gospels, too, once we become aware of the mystery-tongue, contain many hints of an esoteric teaching—"of the Mysteries, which it is not given us yet to know." "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, because they are spiritually deceived." "God shall come and bring to light the hidden things of darkness, and make manifest the counsels of the heart."

And think for a moment of the meetings of the disciples, and "the many lights in that upper chamber where they were gathered together."

There are many who will have none of the mysteries, who resent a suggestion of hidden wisdom. But nature hides her seeds in the dark earth. Why should it be otherwise with the seed of the Heavenly Man? Others say if we live our lives according to our light, there can be nothing veiled that matters. Oh, yes, to live as wisely and as happily as we are able. But how can we say that it would not count in a life to lift our eyes, to stretch forth our hands, and feel in our faces the breath of the imperishable dawn.

The rites and ceremonies of Initiation have passed away, and the details matter little. You may visit to-day the sites of the ancient mysteries, the pyramids of Egypt and America, the round towers of Ireland, and the curious stones, altars of the Druid priests. You may stand to-day at Eleusis among the broken pillars and see in the rocks of the Acropolis the deep caverns with arched roofs, the caves of Initiation. You may feel the beauty of the Eleusinian plain in its setting of purple hills, and still your heart as you mark the stones of the sacred way that led to the Hall of Initiation. There is a wonderful appeal in the beauty of the place and its thronging memories,—but the meaning of the mysteries lies deeper. The drama once presented there was not the drama of a day; for day by day it is being enacted in the life of every aspirant. Each higher choice, each act of the purified will, marks an initiation. How can we rise to an understanding of the mystery of mysteries? By what rite can we evoke the unknown presence, which may lead, which will surely lead us to the supreme unveiling?

"If thou follow the path to that resting place, whither going thou shalt come forth no more, thou shalt enter the primal spirit whence hath flowed the ancient stream of things."

M. K. W.

THEOSOPHY AND THE TEACHING OF CHRIST.

IT is a common supposition that Theosophy and what is called Christianity are somewhat opposed to each other: that to be a Theosophist is to be, to some extent, anti-Christian. This is the view, at least, of the majority of those who, whilst having some dim idea of the Theosophical Philosophy, have not troubled to go further into the matter. That such is not the case, however, every student of Theosophy knows: it needs very little examination into the subject to reveal the fact that quite the opposite is the case, namely, that that which is vital in Christianity is embodied in what is known as Theosophy; that what is essential to the Christian life is inculcated also by the Theosophical teachings. With Christianity, however, as such, this paper does not propose to deal, that is, with what may be termed orthodox Christianity. So many different conceptions exist of what Christianity is, so many creeds differing in various details, that it approaches the impossible to co-ordinate them and produce a fruitful comparison with any other single mode of thought and life. Therefore, in order to provide this fruitful comparison, if fruitful it prove to be, it has appeared advisable to take that basis which is, or should be, common to the great number of creeds to which reference is made. This common basis, or supposedly common basis, is the simple teaching of Christ, which is plainly recorded in the New Testament. Here we have a collection of statements reported by independent people, records which vary in many instances, but which also correspond in many others; all of which records agree in revealing the presence of a dominant keynote or tendency, which will be referred to at a later stage.

To one matter it is necessary that attention should be called at this point, namely, the tendency of the religious thought of the present day. It does not really need any special indication to point out to the thoughtful individual that what has constituted, and still largely constitutes, the religion to which the followers of Christianity subscribe, and which most of us have been brought up to believe, is not so much a body of Truth as a collection of so-called truths, and these not in themselves teachings which emanated from the Founder, but rather records of things which happened in connection with His life and death. So that, instead of a religious system consisting, as one would reasonably conceive it should consist, of the teachings of its Founder, applied to the details of daily life, we have

a system which has for its highest essential the dogma of the Crucifixion and Resurrection. The ideal which the dogma embodies is certainly a beautiful one, but when it is elevated, as it is, to a place of importance higher than the actual teaching of Christ, it would seem that we have a system which makes its appeal rather to the credibility of its followers, than to their innate perception of the opportunities for good which their common life holds for them. Thus, we have a system which, for the greater part, promulgates as its chief teaching, and makes as its salient test of life the belief in, the teaching of some individual or individuals with reference to some of the events which occurred in the life of its Founder, and leaves to some extent in the background the actual teaching of the Christ as to the verities of life, and the great possibilities of human endeavour.

There is, and has been for some little while, in the spirit of our times, an unquestionably deeper and more earnest note, a tendency to search for some more vital fount of light and guidance, to realize the living truth which lies behind the religious thought of the day. Some of this tendency has manifested itself openly in the various religious revolutions of which we know: other aspects of it are proceeding silently, unpublished and hidden, as it were, but still proceeding. It would seem as though a cyclic point of the evolution of our portion of the human race has been reached when the system, which has served, and, be it said, served well, its purpose, is no longer able to carry on the efforts of certain human units: they have realised its lesson, and now eagerly seek for some teaching more profound, more searching, more illuminating. Their cry is not so much for a teaching which will controvert the old, but rather for one which will deepen and broaden it, which will be less an imposition of dogmatic restrictions, and more a revelation of points of sympathy and likeness with other modes of religious thought. It would appear that a realisation has come to some of those who form the advance guard of the religious thought of our civilization, that they have largely concerned themselves with something of a superficial nature, with something which, whilst appearing to appeal to the heart, has in fact merely aroused the emotions, not without benefit, be it said, but without lasting and permanent benefit. And with this realisation has come the living impulse to find the deeper truths of life, to discover that teaching which, appealing not to the senses or the emotions, calls to the true centre in man, his Soul, the image of God, and leads him to the knowledge of his real nature, his vital relationship to his fellows, his essential oneness with God. This tendency of the present day to probe deeper than the outer layer of religious thought serves both as a reason for and an encouragement in writing this paper, inasmuch as it is hoped that thereby may be shown, if only to a very small degree, how very intimately associated are the teachings

of Theosophy and of Christ, and how mutually helpful might the followers of either prove themselves.

Before it is possible to proceed with a comparison, however, it is necessary that there should be established an equality or similitude of terms, that such factors or divisions of each should be indicated as will correspond to each other. Theosophy is generally thought of and spoken of by those who have not familiarised themselves with something of its scope, as being a peculiar method of thought or form of belief which has for its chief characteristic the doctrine of reincarnation: this constitutes to them the outstanding feature and substance of Theosophy. Considered more closely, however, the fact is ascertained that the doctrine of reincarnation is merely a fragment of the Theosophical Philosophy, which, in its turn, is held by those who originally formulated it, to be merely an attempt to express in terms of the mind a small portion of that something which is the living wisdom behind the manifested universe. In addition to this vast body of philosophical teaching which, in the words of another, has shallows for the simplest mind and greater depths for the profoundest intellect, there is a mass of devotional teaching which puts, as far as may be, the philosophical teachings into terms of the Soul; and beyond both of these there are heights and degrees of truth to be approached only through the mind in union with and subservient to the Soul, at least so students are assured. So that it would appear impossible that Theosophy can be contained within any one system of thought such as we are capable of formulating; it fulfils the requirements of the greatest intellect; it goes further and enunciates the love and life of the Soul, and beyond that it reveals that which its name implies—Theos sophia, the Wisdom of the Spirit, of God.

Here, then, is a subdivision which would appear to be a useful one in endeavouring to compare Theosophy and the Teaching of Christ, corresponding, as it does, with St. Paul's threefold constitution of man.

Thus we have:—

Spirit, corresponding to Divine Wisdom.

Soul corresponding to the devotional teaching of Theosophy.

Body or Mind, corresponding to the Theosophical Philosophy.

These in their turn correspond to like subdivisions of the Teaching of Christ, namely:—

Spirit, corresponding to Christ's knowledge of God, as expressed in "I and my Father are One."

Soul, corresponding to His teaching as recorded in the New Testament.

Body or Mind, corresponding to the philosophy implied in His teaching as so recorded.

As the philosophical aspect of the teaching of Christ is something which is to be implied from the statements which are recorded of him, it would be as well to take first that aspect of both subjects which has to do with the laws of life and of the Soul.

Theosophy takes as its starting point or foundation a threefold basic postulation or proposition, and from this derives both its philosophy and its ethics. This postulation is:—

a. An Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception, and can only be dwarfed by any human expression or similitude. In this, arises the threefold Logos, or prototype of the Universe, consisting of that which may be termed Universal Spirit, Universal Matter and Universal Ideation or Mind.

b. The absolute universality of the law of periodicity, of flux and reflux, ebb and flow—such as day and night, life and death, sleeping and waking, etc.

c. The fundamental identity of all souls with the Universal Oversoul, and the obligatory pilgrimage of every Soul through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.

The substance aspect of the Logos may be thought of as containing within itself an incalculable number of gradations, and it is in the vast field of possibility provided by the inter-relationship of these gradations of universal matter, and their combination with the other two aspects of the Logos, that the infinitely gradual evolution of a perfect universe is taking place. The Theosophical Philosophy is an attempt to explain or describe the method whereby this process of evolution is achieved, to convey to the mind of man some idea of the road which has been travelled in order to bring him, as a human unit, to his present state of consciousness, and the path along which his further progress leads. The devotional teaching which is advanced by Theosophy, is the enunciation of certain tendencies to be embodied in the life and consciousness of an individual, whereby he can take in hand, so to speak, his own progress along this further path, and proceed more or less consciously with his own evolution and, per contra, that of the human race.

The whole of the tendencies which are sought to be indicated may be included under one comprehensive term, Universal Brotherhood, and their complete embodiment in the life of any individual constitutes, on his part, a recognition of the truth behind the third aspect of the basic proposition, namely, the fundamental identity of all Souls with the Universal Oversoul.

The further progress of the human race lies, so to say, upwards; its direction is towards the Soul, whose essential nature is, with that of all other Souls, identical with the Oversoul. From this it would

appear that the whole human family is bound together, as it were, by a living spiritual thread, a thread which lives deep down in the consciousness of the Soul. The further progress must be towards a manifestation of this living bond, a bringing into actual life of the spirit of Universal Brotherhood, and to this end all the devotional teaching of Theosophy tends.

Many barriers exist in man's nature which prevent the manifestation of this Spiritual activity; all qualities which make for self-advancement alone, the acquisition of things and knowledge for oneself, the assertion of one's rights over those of another, are such obstacles. It is necessary that these should be removed, and with this object in view, various positive principles are set forth, which it is necessary should be embodied in the daily life.

Foremost amongst these is the quality of Tolerance, simple but powerful in its action. There is no factor in human life which has so separative an effect as a conflict of opinions; it is within common experience that this factor is productive of a gulf between individuals far wider than the mere divergence of mind which caused it. After all is said, what actually is an opinion? Merely the appearance, so to speak, which any subject presents to the mind, determined in most cases by the mental standpoint. Why, then, should there be any cause of difference, merely because two or more minds, viewing the same object from varying angles, so to say, can not each record the same vision of it? This powerful cause of difference between men, this barrier to the expression of fraternal feeling, is that which is sought to be broken away by the practice of Tolerance. In embodying this principle in his life, in approaching the ideas and thoughts as expressed by another with an active and genuine desire to acknowledge their equal value with his own, in striving to maintain towards another an attitude unaffected by personal feeling despite varying opinions, there is established in his consciousness some degree of recognition of the higher importance of the Soul over the mind, and in correspondence with this, a willingness that that higher importance may be acknowledged in his life. Besides this breaking down of the barriers which exist in his nature, the exercise of the principle of Tolerance has another effect, which also makes in the direction of Universal Brotherhood. As intolerance begets intolerance, so tolerance, extended from one to another, calls forth in him a responding tendency; like produces like, and so the influence is extended, beyond ourselves to others with whom we come in contact.

Then again Charity in its widest sense, is a principle which the Theosophical teachings seek to inculcate; not merely alms-giving in the ordinary restricted sense, but the whole-hearted offering of oneself in alleviation of the need of another. The non-recognition of faults, as such in him, and the assumption of his hidden good: the

non-condemnation of his weakness, and the encouragement of whatever strength he evidences. Whatever failings are evident in another, are to be found in some other form, may be, in myself: this attitude destroys the tendency to criticise, and engenders a real living sympathy between its owner and those with whom his daily life is concerned. Here again is a partial expression in the ordinary life of the essential nature of the Soul; the bond is further manifested as a link of living sympathy.

Then again there is the principle of non-condemnation, which the Theosophical teaching insists upon, begetting in its follower the power to meet the deeds and words of his fellow in an entirely impartial spirit. In the attitude which embodies this principle there is nothing of magnanimity—its basis is much more solid, resting as it does on the idea that, whatever may be the life of my brother, it has its roots in a region, and serves a purpose entirely removed from, my power to view them, so that, lacking a knowledge of the actual causes of whatever form of life he may manifest, there is no justification for any such definite conclusion as the act of condemnation really is.

These general principles, as will be seen, all evidence a tendency towards the realization of the Ideal of Universal Brotherhood, and at the same time, are different expressions of the law of Self-sacrifice. That this is in keeping with the Theosophical Philosophy is only too plainly evident, when we consider that the direction which the teaching intends to impart to the progress of its followers, is towards the expression of the Soul in the daily life, towards the dominion of the Soul over the ordinary consciousness, towards the sacrifice of the lower personal nature on the altar of the higher spiritual nature.

Many other principles are advanced by the devotional teaching of Theosophy, all of which, it will be seen, tend to assist the complete assimilation in the life of the individual of this greater principle, to make the life one continuous positive offering on the altar of the Soul. For instance, there is held out to the one who asks for guidance, the ideal of harmony in word and act, whereby the life may be rendered full of unhampered usefulness. The constant vigilance that no word may be spoken or deed perpetrated which shall disturb the harmony of one's immediate community, begets a gradually growing power to live in wider circles, so to say, to become sensitive of the need for greater harmony with remoter things, and to live increasingly so that at length the deed and word become the expression of an inner nature which comprehends the bond existing between it and the harmonious centre of all things.

Then likewise is the aspirant exhorted to cultivate a real, living patience, a balance in the difficult places of his life equal to that in its commonplace events, a patience which is beautifully

expressed in the words of one of the Theosophical devotional books: "Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown." From the diligent pursuit of this principle springs the power to meet with indifference alike the twin attributes of life, pleasure and pain, to meet the experiences of each day with a clear sight, unblinded by the glamour of the one or the distorted vision of the other, to perceive in the smallest duties the opportunity each one offers to render service to the Soul. And from this there further springs the quality of dauntless perseverance, which brings into each moment a determination to keep to the task, to pursue the Path unswervingly, to continue, without faltering, the fight towards "Supernal Truth, out of the mire of lies terrestrial." Again the words of one of the books beautifully indicates the character of this quality. "Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which is thee shall live for ever, that which is thee *knows,* for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike."

The dominant note which runs through the teaching of Christ is also that of self-sacrifice. His teaching, as is well known, took two forms, one of them indirect, consisting of various allegories which are termed parables, and the other direct, consisting of more definite indications of the essentials of the life of blessedness. It is this latter form of teaching with which we will concern ourselves, and more especially that portion of it which has been called "The Sermon on the Mount." Herein Christ set forth the many essentials of the truly righteous life, the principles which he knew to be entirely requisite in the attainment of the state of blessedness, or union with God. Again, as we examine the tenets therein set forth we recognize in them an expression of Divine Compassion, and realize that their message is solely one of self-sacrifice. His method necessarily varies from that which is evident in the Theosophical books, but, common to both, is the plainly evident message which they are designed to convey.

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven," begins the Sermon, and strangely enough, this corresponds with the first rule in one of the Devotional books of Theosophy, which says, "Kill out ambition": for to be poor in spirit would appear to have disregard for all that ordinarily count as possessions, and more besides. To express completely the idea involved in this item of teaching, the life of an individual would manifest a complete unconcern with the acquisition of material possessions, knowledge,

position, fame, honour, in so far as it enhanced the value or power of the lower personal man. This would appear to be somewhat of a revolutionary idea, but in reality it is not so; the essence of the matter lies entirely in the point of view or motive from which the transactions of life are approached. In putting forward his efforts daily with the ideal of renunciation constantly in view, in true poverty of spirit, these transactions take a different place in the individual's scheme of things, they occupy a different relationship to him. To be poor in spirit does not necessarily imply actual material poverty, but rather a detachment from the trammels of possession, a concern with something higher than the attractions which possessions hold for the majority of men, and the carrying out of the duties of life with this attitude predominant. So that in this item of Christ's teaching we have something to correspond with that which the Theosophical teaching seeks to inculcate, the weakening of the lower personal nature, and the transfer of its strength to the higher spiritual nature.

"Blessed are they that mourn: for they shall be comforted," continues the Sermon, and gives further evidence of the identity of the teachings. The meaning of this verse does not appear to be easily understood. Whatever virtue there may be in the quality of mourning, it does not appear to be such that we can attribute it to the ordinary attitude which the word describes. That sorrow, wherever present, is a great teacher, no one will deny; but to ascribe a state of blessedness to those who mourn, rather implies a wider reading of the sense of the word. What wider meaning can be given to it, than that of sorrow for personal loss; would it not seem that some reference is obscurely implied in the tenet to a cause for mourning which is perpetually present with the whole of humanity, the attainment to a state wherein this cause is felt and recognized, being possible to every man? Such at least, is one of the meanings which may be given to the verse, and the suggestion is offered that the cause for mourning, so obscurely referred to, is that unrighteousness is present in the world, and that each one is in some degree instrumental to its presence. Here is undoubtedly a real cause for mourning, and the recognition of it, as such, by any individual, undoubtedly points to a degree of inner illumination, which recognises righteousness as the desirable factor in life. "Blessed, then, are they who recognise and mourn for the unrighteousness of the world, who realise their part in it, who in doing so, acknowledge that righteousness is the better part; for," continues the verse, "they shall be comforted." How shall they be comforted? Not by the knowledge which has come to them; but comfort or joy shall come in the work to which their knowledge drives them, the task of endeavouring to remove some of the unrighteousness about them.

This also finds a correspondence in the words of one of the Theosophical books: "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friends or your master. . . . Remember that the sin and shame of the World are your sin and shame; for you are a part of it. . . . Be wary lest too soon you fancy yourself a thing apart from the mass. . . . When you have found the beginning of the Way the Star of your Soul will show its light; and by that light you will perceive how great is the darkness in which it burns. . . . Let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not—shrink not from them, but try to lift a little of the heavy Karma of the World; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, *but also a great and ever increasing delight,*"—"for they shall be comforted." In this item of Christ's teaching also is the note of self-sacrifice, in that the individual, realising the truth it contains and making it part of his life, seeks to eradicate the tendency of the lower personal man to take part in the unrighteousness of the world, to pursue the pathway of self-gratification, and essays to bring into living manifestation the unifying, altruistic tendency of the Soul.

This note of self-sacrifice is further evident in the items of teaching which follow. For instance, the quality of meekness is indicated as an essential to the state of blessedness, the subjugation of the assertive or dominating tendency of the personal man, the softening of the attitude with which he meets his fellows. Also, the hunger and thirst after righteousness, as contra-distinguished from the desire for the life of sense gratification. The qualities of mercy and purity in heart are also pointed to, both of them being principles which, in operation, tend to destroy or transmute certain attributes of the personal man, and to put in their place certain attributes or powers of the Soul. Then again as in the Theosophical teaching, the quality of harmony is insisted upon, as witness the following: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

The principle of non-condemnation is also unmistakably indi-

cated in the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." And also the quality of reverence, the profound respect of the lower for the higher, as expressed in the following: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool:" truly an exhortation to the profoundest veneration for all things in which Divine Law is implied.

In this way can instances be multiplied, which bear witness to the essential oneness of the teaching of Christ and that of Theosophy, but the limits of a paper of this nature are too narrow to permit more than a general indication to be given.

Before closing, however, it is necessary to refer, though very briefly, to the philosophical aspect of the teachings, wherein also an essential oneness is revealed. We have not, in dealing with this aspect, however, the advantage of equally plain statements, such as were to be had in comparing the devotional teachings: in the latter we had set out plainly before us definite items of instruction, both from Theosophical books and from records of the statements made by Christ; in this instance, whilst, on the one hand, we have a body of scientific teaching called the Theosophical Philosophy, on the other we have merely the implication of a philosophical knowledge behind the devotional teachings of Christ. That such philosophical knowledge, possessed in some form, lay behind these latter teachings, examination into the matter reveals little cause for doubt: for if the various admonitions given out are to bring about the results which, in many instances, are definitely indicated, it must be through and by means of infallible spiritual laws. Thus the activity set up by the individual in ordering his life on the lines of poverty in spirit; brings to him, through the operation of a spiritual law, the knowledge or possession of the kingdom of heaven. This is a consummation guaranteed, not only to one man, but to all who are poor in spirit, hence the knowledge of an infallible spiritual law, operating from a cause to its appropriate effect, would seem to be necessary to make possible the giving of such a guarantee. That the various effects indicated do not appear to the ordinary individual, such as would naturally follow upon the causes attached to them, rather indicates a lack of knowledge, on his part, of the operation of spiritual law, than the probability of their connection, or the achievement of the one through the other, resting on a miraculous basis. For instance, to take as our one illustration the verse of the Sermon on the Mount, which reads: "Blessed are the meek: for they shall inherit the earth:" to the ordinary individual this reads either as

a statement of the utmost nonsense, or else of the possibility of the miraculous acquisition of the earth through the exercise of the quality of meekness, and yet there is nothing of nonsense or of miracle in the matter, when we examine it from the point of view of the operation of spiritual law, but, on the contrary, the statement is found to rest, as a verifiable proposition, upon a basis of profound philosophical truth.

One of the tenets of the Theosophical Philosophy is that all manifested substance has as its basis or foundation a ratio or mode of vibration of force: it makes the statement that, if it were possible to reduce all substances to their ultimate natures and to examine them at that point, they would be found to derive their character from differing rates of vibration. It derives this proposition from a more general or universal one, namely, that at the root of all manifestation is the one Universal Force or Power, which is instrumental to the formation and persistence of all minor forms of force or power. To this proposition physical science now to some extent subscribes. The Theosophical Philosophy goes further, however, and states that man is a little copy of the Universe, having within him points of connection with that Universal Force, having access, so to speak, to the whole of it; and that, under certain conditions he is able to realise the fact of having within him such a possession, and to use it to certain ends. This possession, however, lies within that portion or region of man's constitution which is essentially integral with the inner nature of the Universe, it inheres in the Soul. So that, in failing to be conscious of the life of the Soul, an individual blinds himself to the possession of these universal powers; his consciousness is centered in his lower nature, and his whole attention is fixed upon the activities of that lower nature. Let him, however, embody in his life such a principle or principles as will permit of the Soul taking some part in his daily activities, and he gradually brings into his consciousness some vision or knowledge of the Soul. Such a quality is that which Christ referred to as meekness, for the fact is largely evident in the experience of most men that the tendency of the personal man is, so to speak, self-preservative; its action is mostly towards the accomplishment of that which will strengthen it as a separated unit, which will gain for it advancement, and acquire for it possessions. In this activity its mental efforts are put forth in the shape of shrewdness, of assertiveness, of competition with others. Therefore, to bring into its activities the quality of meekness and to insist upon the manifestation of this in all the affairs of his life, the individual provides an instrument which gradually transforms the separative traits of the personal man, evolving in their place traits which make more for co-operation, in its truest sense, than for competition, for the desire to help rather than the wish to

dominate, for the power to see opportunities for another's benefit rather than for his own—in fact, the Soul is permitted to express something of its unifying influence. And so this quality of meekness may be followed until its full embodiment in the life brings the lower nature, with its separative tendencies, into full subservience to the Soul and its unifying influence. Then may the individual be said to inherit the earth; for wealth, fame, advancement, honour, or to whatever end the efforts of the personal man are directed, have only attraction for him, in the power which their possession bestows, and who shall say that he has not the greatest of all possessions, who, through meekness and unselfish work for humanity, at length reaches conscious knowledge of the Soul, and finds ready to his hand, free for his beneficent uses, the Force or Power of the whole Universe?

Thus, the Theosophical Teaching and the Teaching of Christ unite in affirming, together with many other truths, this one that "Blessed are the meek: for they shall inherit the earth."

E. H. Woof.

"For what is self-repression? Is it merely the turning of one's back on each particular object of desire, or the shutting of one's ear to every voice which cries 'Lo here, lo there'? Were it only this, there would be no denying that in Nietzsche's philosophy Christianity has met its overthrow. But self-repression means infinitely more. Its essence is not the negative abandonment of the particular, but the dynamic grasp of the universal; not the mere forsaking of the husks, but the rising up in the total strength of manhood and the arduous climbing of the path which was so easy in descent. . . . It represents the developing attack of the spirit on the Object of supreme desire, wherein the beggerly elements are not destroyed but transmuted—first compelled into unconditional surrender and then enlisted and taken up as the working forces of the great design."—Hibbert Journal, April, 1909.

THE RELIGION OF THE WILL.*

THE WILL IN THE SPIRIT.

II. Love.

IN considering the search for knowledge, we found that the impelling force underlying it is the impulse to take all things into our consciousness, to make our consciousness an image of all the universe, and not merely of the outer form of things, but also of inner essences and realities. The intellect strives to see the whole universe as God sees it, as it really is.

There is another impelling power in the intellect, and one that every man of science, every seeker for wisdom obeys, whether or not he be conscious of its significance: this is the instinct to share our knowledge with others; more than that, to make it universally accepted of mankind. Do you think that Nansen or Peary would be content to penetrate to the North Pole, the dead-center around which twirls this venerable world, there to ascertain beyond every shadow of doubt that the elusive, invisible goal had really been reached, and that the center of the stars stood still in the zenith,—and then to die, the end perfectly achieved, but the secret unimparted? Would not the explorer seek to move heaven and earth to impart the wonderful news that the Pole was found, the great quest triumphantly ended? Would he not be almost willing to seek, find and die, if he could be absolutely and wholly certain that the news of the finding would be carried to the minds of men, that his consciousness of it would become the consciousness of all thinking men?

From Bluebeard's wives to the last of the Dryasdusts turning over the dull archives of the dead, the same imperious impulse rules. Bluebeard's hapless lady longs to make a part of her consciousness, that which is already in the consciousness of her lord, and Dryasdust, dull, eager, mole-like, desires first to bring into his little field of thought the thoughts and feelings the old archives hold, and then to share this knowledge with others. Hence all kinds of learned, much annotated tomes, bulletins and proceedings. Hence the meetings of all erudite associations, conventions, congresses. The impulse to share knowledge is as imperious as the impulse to know.

I wonder whether there is not an element of Lady Bluebeard's haunting impulse in something which is becoming importunate in our own day: the feverish longing of so many other ladies to enter the polling booth, to put a little cross opposite a favored name? Is there, perhaps, some deepseated suspicious hope that mere man

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knows something, feels something, is conscious of something, which, Bluebeard-like, he is hiding from the partner of his joys and sorrows, the co-angel, who mounts with him the long, golden stairs? Is it the torturing wonder what this secret may be, that drives the new bacchanals forth with cries for votes? Might there not be a fine vengeance in admitting to the vote one-half of woman-kind,—say, all the blondes, or all the brunettes,—on the express and explicit promise that they would never, even under torture, reveal the secret of their sensations in the polling booth, or the mystic script of the ballot-paper, to their still unenfranchised sisters? Which would suffer the most, those who voted and could not tell, or those who could not vote nor learn, the fatal secret of political power?

We seek, by this bantering treatment of a weighty theme, to bring out the truth that the impulse to share consciousness runs through the whole of mankind, from the thief with his pal, to the divine sage with his disciples. It is the warp and woof of human life.

But we have tried to show, from the beginning, that all life, and, with it, human life, is not so much a matter of perception as of will; that life is not merely receptive, but creative. And this is true, and splendidly true of this new field which we have entered: the field of shared consciousness. It is of the will, far more than of the mind, and the full sharing of consciousness and will, with the conscious oneness that it brings, is Love, the theme of our present chapter.

The other day, when I was in the mountains, we were looking at a chart of the rivers and hills. One musical, cheerful stream had two tributaries, on the right hand, and on the left. We all knew them well; some had fished in both. Some of us, less given to slaughter, had walked or picnicked on their banks. But whereas, in our experience and knowledge, the tributary on the right first joined the stream, and then, a mile lower down, the tributary on the left, on the chart it was just the opposite; the stream we knew to be lower down, was indicated by a blue line half an inch, or half a mile, higher up. At last the explanation was suggested. The map was right, and the fact was also right. But whereas the fact was of the present, the map was of the past. The course of the stream had changed; but when the survey for the map was made, the stream which now entered the river lower down, followed another course, higher up.

So at least we surmised. More inquisitive than the rest I set forth, two or three mornings later, to test the fact; set forth, indeed, like Kim's Lama, in search of the lost river. My way lay along the talkative stream, from boulder to boulder among the laughing ripples, and, under an arch of alder trees, I found what I thought

might be the old channel, the mouth of the missing stream. Following it up, I found a green and sluggish reach of water, with boulders too large for it, with pines along either bank, the ground beneath them piled with rotten branches, yellow and greasy stems that slipped under foot and sent me stumbling into thickets of wild raspberries. This slimy, sluggish Lethe dwindled, till it became a mere trickle of brown water, underneath huge pines, and finally of the lost river there was nothing but a wide, level channel among woods carpeted with oozy moss, or lady-ferns, or goldenrod.

So runs the tale of the lost river. Now for the moral. As I made each discovery, first of the Lethean outlet under the alders, then of the long reach of sluggish water, then of the dry channel, where the ferns spread a green mantle over knobs of granite, I found myself putting into words the description of this part of the channel or of that, and in soundless fancy telling the tale of it to the friends who, two or three days before, had put their heads together over the chart, and finally suggested that the map might once have been right, but the water course might have changed. And, at each discovery, I found that half my satisfaction lay in the telling, even in this fancied, wordless way, of what I had discovered, enjoying, even in fancy, their sympathy and attention, with a touch of admiration and interest, perhaps, for the explorer and narrator. Such is the imperative impulse for sympathy, for shared consciousness.

Yet another tale, with a moral. A wren is a small thing, even among birds; small, and aggressive, and self-confident. We always loved them for their pert and pretty ways, when we were children; loved those little nests of theirs, mossy spheres of green, with an oval window-door, through which one could see the brown eye of the little bird-mother, her head perked sideways, and the little brown tail cocked absurdly, with an air of self-confident swagger.

It happened to me, the other day, as I was exploring an old lumber-road along the shoulder of one of our mountains, to hear an indignant, fussy chattering among the twigs of a moose-bush. Going closer, I saw a little brown wren, tail jauntily cocked, eye bright with anger, chattering wrathfully, daring me to come on.

It was like meeting an old friend; more, it was like a moment of childhood come back again; and, unconsciously, I thought how I would tell about this little wren on these far-away mountains, to the folk of my childhood, who had shared with me the joy of those earlier wrens. Then the futility of my thought dawned on me; the folk of my childhood, dearly beloved, were gone beyond the reach of my tale, and I alone was left, to watch this New World wren. The sunshine paled for a moment, and once more I realised the part that shared consciousness bears in love.

It is the same in all true love-making. First, the flush and

heightened pulses of awakened creative power, setting the imagination aglow, and heightening thought and will. Then, later, if the good powers prevail, there is the perfect understanding of deep love, wherein each is conscious of the other as an added and supplementing self, as a new realm of life joined to the old, as a luminous territory into which the heart's consciousness can go forth, confidently counting on indulgence, understanding, sympathy, encouragement, love.

When Darby and Joan first saw each other, there was a shock of bashful delight and hope and fear. Each felt an overwhelming desire for the other, for the other's good-will, and comprehension, and approval. They were drawn together, filled with a longing to talk of each other and of themselves. No happiness seemed equal to this; it was a new world, the land of promise.

Into the promised land they entered. That was long ago. Now, graced with the silver of age, Darby and Joan possess each others' hearts. They have the same loving memories. Each knows, when some image of by-gone days comes up, that the other knows it. And so, in their gathering twilight, they smile, interchanging memories, looking back over life together, looking forward to heaven together; already realising the heaven of shared consciousness and love.

There is their vulgar and ambitious neighbor, rude, masterful, effective. All his life, with truculent force, he has fought for his own hand, browbeaten his associates and workmen, bullied a weak girl into marrying him, tyrannised and thwarted his children. Now he sits in defeated magnificence, possessing everything, name, fame, wealth, he ever set his heart on, yet feeling that something has slipped him, and wondering indignantly what it is.

He also was driven by the imperious hunger for shared consciousness, but he missed the clue. Creative, powerful, massive, he had from the first a clear image of what he was and hoped to be, a fine, conquering conviction of his own omnipotence. And this masterful image he imposed on others, dominating, tyrannising, overbearing, imprinting himself and his will and his bulk upon his subjects, his wife, his children, his weaker neighbors, and finally upon all the world. They think immediately of him, when greatness is spoken of.

What has he missed, for lack of which he sits sullen, disappointed, a thwarted and tricked despot? He has missed what Joan and Darby found, and became immortal in finding: the supreme human secret. Feeling the potent impulse to thrust his consciousness upon others, intrusive, not to be repelled, he was marvelously blind to the other need: that their consciousness should equally enter his, that he should be alert, tender, forgiving, succoring to

them, as he would have them be to him: "as we forgive them that trespass against us"; it is the last word of religion.

We have come, this humanity of ours, to the threshold of this secret, the verge of this marvelous, wide-expanding territory. The word of shared consciousness has been spoken, and we see that here is the essence of true human life. We have gone a long way, hardly knowing what we did, toward gathering together the material for this shared consciousness. In our annals and chronicles, we have the stored consciousness of the past. We seek eagerly to add to our own, the consciousness of the lovely ladies and old knights the poets tell of. Athirst, we follow the story of the adventurers, now to the Pole, now to the desert, or through mysterious oceans, to add their consciousness to ours, so that, through their eyes and hearts, we may be chilled by eternal snows, parched by the desert, tossed upon the melancholy waves.

Thus do all books gather up and bring to us, to be added to our own, the consciousness of other men and women, under other suns. Shakespeare brings out in us the consciousness of his Hamlets, his Lears, his Rosalinds, his Cleopatras. We add them all to ourselves. We find them all in ourselves. They widen and ripen our hearts, and open them to our other selves, the men and women and children of every day, whom we meet and talk to in the street, and in whom also we dimly divine the hidden jewel.

And those among the writers, whether with pen or brush, who charm and delight and overawe us, what joy it is to add their consciousness to our own. They finally bring us to see the same stars, to walk the same heavens, to commune with the same gods, and so, through their leading, we enter into our divinity. One might find here a formula for all art, even the highest; its purpose is, to make us share the consciousness of the artist, to see with his eyes things mortal and immortal, to add his finer vision to our own, and thus to come with new eyes, with a new gentleness of heart, with new warmth and tenderness, to this marvelous drama of daily life, which, all-unheeding, we live among the stars.

By this clue we are admonished of the purpose of human life. It is, that we may share the consciousness of our fellow-men, they entering into us, and we into them, so that, as by the quality of mercy, both may be blest. All wars and strifes of nations are for this, and accomplish this. And it is just because life is of the will, rather than of the mind or thought, that war and the grappling of wills can bring about an intimate understanding that the parleying of peace could never have accomplished. Perhaps this is why the purest message of religion, most directly provocative to the finer will, has been the cause of so many centuries of strife: "I bring, not peace, but a sword."

It is the will that must be trained, the will, powerful, impetuous, godlike; and the will can be trained only through calamity and conquest.

Yet the impulse of all war is peace. It is the search for shared consciousness, the imperative need of common being, which sets all these swords flashing, these cannons thundering. But peace can come only through an alliance, a reconciliation of wills, where each, immersed and united with the others, yet remains sovereign and free. The final peace of mankind can come only when all men and women perfectly perceive this, and, perceiving it, attain to full and sovereign will, strong, creative, masterful, and at the same time enter fully, with self-surrender and perfect sympathy, into the consciousness of each other.

This is the paradox of our destiny. This is why life is such a turbulent matter beset with slaughterings and rebellions; it is no small thing to create sovereign wills, each acting freely and potently, yet violating or affronting no other, nor seeking to bring any other into bondage, but rather supplementing and strengthening all others in the myriad ways known and possible to the marvelous heart of man.

Why did Darby and Joan accomplish this difficult, superb task, while their grim neighbor, so much more gifted and powerful, was defeated in the like attempt? Because they found the key to the mystery, the golden clue of sacrifice, without instant following of which there can be no traveling on the great and universal road.

From the very dawn of things, progress came only with sacrifice. The very moneron had to sacrifice half its life, in order that there might be other monera, living jelly-specks increasing and multiplying through the waters. So upward, through the infinite stages of the struggle for the life of others; always progress through sacrifice. The nesting birds render up a part of their very lives to their offspring, and leave themselves vulnerable in endless ways, to bring up their brood. The she-wolf makes the sacrifice of the snugness of her lair, to go forth in search of food for herself and her cubs; but for this sacrifice, and the keenness and daring of the chase, she and they would starve.

So for us also. We must give up our notion of ourselves, if we are to inherit our neighbors, to enter into that estranged portion of ourselves that is hid in them. Therefore sacrifice is the door of love, of enlarged consciousness, deeply shared. And if, through harsh importunate desire, the goal be missed, it is because sacrifice and its purity have been forgotten in headstrong and lawless wishes for ourselves, at others' cost.

Foolish folks think that such true sacrifice is a weak thing, leading to weakness. On the contrary, true sacrifice is a strong

thing, possible only to the strong, and leading to divine strength. And this, for no sentimental reason, but because, in abating our selfishness, we enlarge ourselves twofold, adding to us our better selves, adding also the consciousness of others. This is a double enrichment, a twofold enhancing of the will; not weakness, but steadily growing strength, and which will grow, so long as sacrifice shall continue in its purity.

With sacrifice and the power it brings, with this enrichment of consciousness, comes the growing sense of eternalness, the conviction that within us is the everlasting, that our deepest consciousness is the rock which endures. So through sacrifice we come to riches and strength, ever-growing communion with others, deeper unity of heart, and with it immortality.

These are the qualities and powers of consciousness to which we are led through life's storm and stress. Sacrifice, the opening of the doors of our hearts to others, is the clue. Love is the fulfilling of the law. Thus are we admonished of the purpose and potency of our life. We are as yet but at the threshold. We are but sounding the first notes of truly human life. We have still everything to learn of the potency of interlinked wills, the hidden treasures of shared consciousness.

In the power and beauty of a great orchestra, we may find an image of our life as it shall be, when the Master shall have attuned the instruments. There are, in the orchestra, the stringed instruments, violins, 'cellos, double-bass; there is the brass of trumpet and horn; there are the wood-winds and the drums. For each, there is its proper part. The violin must be perfect, penetrating, winsome, in its own range; not a note must err in the brass or wood; even the drum must be ceaselessly accorded.

Then, when each instrument is perfect and perfectly mastered, when the part of each is fully understood, loved and learned, and when, far greater task, all move together in perfect harmony, with unity of heart in diversity of mind, then can the Master bring forth terrible and magnificent music, stirring and swaying all hearts, and superbly thundering forth the secret of all things, human and divine, the mysteries of hate and love, of hell and earth and heaven, even to the choiring of archangels and cherubim.

So shall it be, in the great day when true human life begins, with the marvelously tempered hearts of all mankind. When the consciousness and will of each shall be strong, pure, resonant; when with perfect liberty and creative might, shall be united a perfect power of entry into the consciousness of others, a perfect power of allied will and unity of heart, then shall the Master of life make great music on these our human hearts, thus initiating us into infinities.

(To be continued.)

MAN, MORTAL AND IMMORTAL.

THIS subject involves the conditions of our existence and the purpose of our life with its aims. In the first place we begin with our mortal life such as we know or believe it to be, and the conditions which we have made for ourselves in this life. We know something of our purpose, present and past, and our ideals of what we should or should not do. We remember our childhood and the education we have had. We know what we are doing and the position we have attained, and how our ideals have altered since we began to think and to strive to carry out our purpose, and how we have moulded our own characters in the circumstances which surround us. But we do not know from our own experience what has gone before we were born and why, and we do not know what is to follow the change we call death. Surely, then, these states are fit subjects for enquiry.

In all ages of history mankind has drifted into life as we know it, and drifted out of it in a casual, hap-hazard fashion, and only some among us have made that enquiry. In these ages, the various religious systems have propounded various but similar answers to these enquiries, and have kept alive before men some answer to the riddle of existence. To us now the Christian religion has brought a definite idea of the Soul as the central factor of our life. But it has given us the main idea of this one life only, followed by an eternity after death conditioned by what we make of this present life. The religions of the Orient have done more. They give us the assurance of many lives in the past which have all gone to the conditioning of the present one, and these in their turn will condition those lives which we shall live in the future. All these religions speak of us as immortal beings and all alike dwell on a great law of justice, which guides that immortal existence and the temporary or mortal appearances which are familiar to us as this mode of life in which we now are.

Theosophy—the divine wisdom—takes us a good deal further on this path, for it gives us a synthesis of various religions and brings into a vital relationship, the various renderings of divine revelation, and explains to our minds, in somewhat clearer fashion, the reasons for our life as we see it. Thereby it enhances our idea of divine justice and gives us a reasonable understanding of why we have to discern between the mortal and the immortal parts of us, so that we may leave aside, or rather put in its due place—that

mortal temporary manifestation of life in order to win for ourselves a conscious existence in immortal life.

Therefore, it is obvious that the mortal life is the means and opportunity for the growth of the immortal, and for the practice of discrimination between them, and that it is the necessary method of choosing the real in place of the unreal, of obtaining the substance instead of the shadow. To choose the reverse is as if we elected to regard the care of a suit of clothes as of more importance than the man who wears it, and to regard the various articles in the wardrobe (representing our various existences) as more real than the man or soul who wears them out and renews them from time to time as the exigencies of his continuous life demand.

Now science demonstrates the principle of evolution. There is the evolution of the physical organism by way of the various means of selection, leading to the survival of the fittest. There is an evolution of the organism by adaptation to the circumstances which surround it—its environment—and there is also an evolution of the environment itself. Clearly, then, in spite of an apparently haphazard chance, adaptation is the result of effort, and the survival, or the continuity, of life is gained by the acquisition of qualities which increase the power of the organism. *Change and growth* are necessary for this survival. The single organism evolves and gains force of a physical order, and adds to this by gradual evolution the gain of those qualities of brain power, which by some are called mind; and these are reflected in the changes of the physical organism which correspond. The action of force moulds structure: function and its exercise create corresponding organic change. Thus we have a double evolution, acting and interacting, of body and mind. And this, in the light of Theosophy, we are taught to consider as the line of evolution followed by the animal world, in which world we may regard the animal man. The animal world goes on evolving in this fashion, subject to the great directing forces of evolution, and yields to the real man habitations which he can use for the purposes of his real life and his self-conscious existence.

But there is a third line of evolution which can and does go on *pari passu* with the evolution of body and mind, or rather of the body and those instinctual qualities which are the sum of experiences, sensational and emotional, which we call the brain mind. This third line is the evolution of the soul. If, then, we may so define it—our life as man is comprised in this three-fold course, sensational, emotional and aspirational. Theosophy shows us that it is the consciousness of the soul and the following of its laws in aspiration and in deed which makes of the human animal a man and leads on to the evolution of the super-man.

For the purpose of this subject let us go over what Theosophy

tells as to the constitution of man and the analysis of his constitution. There are the body: the astral body or etheric duplicate of the body: the life principle: the lower mind, or compound of emotions and sensations with lower mental faculties: the mind itself: mind compounded with spiritual soul and what may be called the aspirational mind, and the spirit itself, the ray of the one Self, differentiated for the purpose of evolution. Of these the first four may be said to form the personal man of each incarnation: the remaining three constitute the individuality. The first four are continually changing, building, conserving and destroying, or rebuilding under the stress of the environment and the impelling force of the soul.

In writing thus of the impelling force of the soul I may perhaps be said to be assuming too much. But I am here dealing with the soul as that united basis of consciousness which corresponds on its own plane, to that energy which is the root and basis of all the various forms of force, which we have the means to recognise. Psychological science has gradually worked up to the statement that by processes of evolution and accretion of experience, an integral centre of consciousness has been made, and that this centre is akin to the physical organism; it obeys similar but yet not identical laws; it is, in fact, a unit being which has a nature and laws of its own, and this unit being is to be called the Mind. Now the growth of this mind under processes of selection and experience is by means of a gradual evolution through effort, coupled with the preservation of the results by the process of heredity and transmission of acquired characteristics. These constitute the type, as it is called, and there is connected with the type some mysterious power which enables it to acquire and preserve and transmit such characters. To those observers who acknowledge the power of the mind to change function and ultimately to alter organic structure, the mystery is not so great. To those who study Theosophy, who study to some extent the astral body and the transmission of force connected with this plane of consciousness, the explanation is more simple and there is no mystery at all.

Now in this process of evolution, as we know it, the force and acquisition of character is obvious on the mere physical plane. But when intelligence is added the position is somewhat altered. It is found that unifying power adds very greatly to the advantage of the individual. In other words, the whole trend of the process of evolution demonstrates that the underlying principle of unity—when put in action—is immensely to the advantage of the unit-being. The force which is associated with and proceeds from the original unity is connected with a still higher form of consciousness, which is one well worth cultivating. Thus far we may argue from the demonstrations of science and these in the main agree with what we

may learn from Theosophy. This is, that the unit man is gaining experience with each incarnation, using the four lower principles as the instrument of experience and accretion of qualities which are stored up in the astral.

Let us go a step further. Those great qualities which lead to the strength of the personal man, undergo a constant process of change all the time, and at the change we call death they undergo a process of disintegration and reformation which would largely tend to eliminate them altogether, unless there be some essence in them which belongs to the unity and thus tends to preserve them as belonging to the domain of unifying force. That domain of unifying force is the next step beyond the personal man and is the domain of the soul. Therefore, even if only as a means of self-preservation, the cultivation of the soul is well worth while. The body requires to be nourished, the mind requires activity and food with which to work. How can it be otherwise with the Soul?

Another consideration is that of how the process began. Material science would have us regard the soul as a product of evolution which gradually accumulates sufficient force and identity as to become an individual. Religion, as we know it mostly, says the soul is given to us at birth, and continues in eternity. Theosophy, however, tells us that the Soul is a potency on interior planes of consciousness which has to be made manifest on external planes, evolving through outer planes of consciousness, and ultimately becoming *self*-conscious of its own existence. This is a process of evolution and then of involution, after the soul has mastered the outer world of the personal man. To use a comparison: it is as if the evolutionary process built up a personality, this being a house which the mind first (like the servants) and ultimately the soul (like a master) came to inhabit. But just as the house untended and uncared for goes to ruin, just as the same house may be preserved and its framework cared for by servants who disobey the directions of the master, so the soul must be present in and carefully direct and tend the servants of the house, in order that itself may be fitly represented.

From another point of view the soul is the architect who directs the builders. If the architect is an absentee or is not fitly represented, the building is not worthy. Thus, the efforts of the builders, and the guidance of the soul, must unite in the common aim.

To apply the illustration to our subject: mortal man, the product of the evolutionary process, must have the guidance of the soul: and the soul must be fed by the efforts of mortal man before the soul can be shown forth: mental evolution is the pivotal process, being, as it is, the transmitter of the forces belonging to each.

How can we then know for ourselves whether this be true?

The answer is "try." Treat the soul as a reality: act in everything, both in thought and deed, as if this were the case. Then, even if it be a great effort, we may one and all become conscious of the soul and feel it pushing forward to guide and dominate the outer life. In other words: do the works and you shall know the doctrine: live according to the laws of the soul and you shall become conscious of its existence and of your Self. The proof lies in our own hands. We can learn to distinguish between the mortal and the immortal—between the emotions or sensations, and the aspirations. But man must choose; he may live the outer mortal life and waste evolutionary effort and time; or he may live the life of the soul, the self-sacrificing but conscious life of immortality. But the choice is with man: he may amuse himself: or he may live the life of effort. But if the life of effort to manifest the soul be the real and true life, then the mortal man shall pay to the uttermost farthing for all the time wasted in amusement.

Mortal man and his belongings are the shadow, the Soul is the real substance of life. ARCHIBALD KEIGHTLEY.

No lesson is so effective as the lesson of a man's life. We read how S. Francis d' Assisi says one day to a young brother in the monastery "My son, let us go down into the town and preach." And they go together into the town and pass along through the streets, turning one corner after another, until they finally are returning to the monastery, when the young brother says, "Father, when shall we begin to preach?" and Francis answers, "Son, we have been preaching all the time."—F. B. HOWDEN.

OBEDIENCE.

I STOOD in the Beautiful City, called also the city of Brotherly Love, in the antechamber of the great King's palace, waiting my turn to be admitted to His Presence. Anon I found myself in the Presence, face to face with the beloved Sovereign I had traveled so far to see, and prostrating myself before Him, I waited for His Voice.

Sweet and grave it came, every word a melody: "Friend, what desirest thou of me?"

"Lord," I replied, "I come from afar, having heard of Thy greatness, Thy Wisdom—and I have traveled over weary and desolate roads, craving only to behold Thy Face and beg of Thee permission to enter Thy service."

"How wouldst thou serve me, friend, and what canst thou do?"

"But little, Lord, my gifts are few, my strength but small. I can only give Thee all the love of my heart, all the devotion of my soul and if Thou canst find any use for them, I shall indeed feel that I have not lived in vain."

The great King gazed down on me thoughtfully and kindly. In His silence my soul became filled with the radiance of joy—with peace ineffable. Then he said slowly:

"There is in the city walls, one little gate still left unguarded. Few care for the post as it is lonely, far from the city, and its guardian must live solitary and forgotten of men. For years that gate has been closed, none has entered by or gone out of it, it may never be used again, yet should it not be left untended. Wilt thou keep it, this night at least, for in the morning I may find other service for thee,—wilt thou guard it, with thy life if need be, and allow none to enter or leave by it unless he bear an order from me?"

"Yea, Lord, I will!" I answered gladly.

"Go, then, at once to thy post, remain on duty through the night and soon after daylight I will send one of my officers to receive thy report and give thee further orders."

Once more I did homage and rising, left the Presence swiftly.

Outside the Palace I paused, for I realized that I did not know the name of my gate or how to find it, and turning aside I asked an officer to direct me, but he only shook his head and said he had never heard of such a gate.

He told me he knew every inch of the city walls, every gate and postern and the men who mounted guard over them. Not one had ever been left unguarded even for an hour, for the city was

surrounded by hostile tribes and frequently attacked by them. I must be mistaken, he said, must have misunderstood the great King's words, and he advised me to return to the Palace and ask for an explanation.

But I knew I was not mistaken and with a smile passed out into the streets. The shadows were lengthening and the thoroughfares were filled with vast crowds, intent on business or pleasure, filled with a great unrest.

First of one, then of another I asked the way to my gate. None knew it. Some answered courteously, others impatiently, and a group of soldiers jeered at and made a mock of me, calling out to the crowd that I was a madman and should myself be guarded.

At last, weary and discouraged I drifted into a narrow side street, and seeing in a doorway an old man, I asked him the question that so far had remained unanswered. After a moment's reflection he replied that years before he had heard of such a gate, but it had long been abandoned, probably walled up; if I wished it, however, he would guide me to that part of the walls where the gate, if it still existed, might be found.

I thanked him and we moved on. Street after street we passed, they seemed unending, but at last far from the Palace, the Market Place and the crowded thoroughfares, we came to a portion of the great city walls—grim and forbidding they rose high above us, covered thickly with ivy. My guide informed me that this portion of the walls required little guarding, as it overhung steep precipices and no attack could come from that side. At stated intervals a guard patrolled it, but between the rounds, none approached it and the populace shunned it, especially after nightfall. It grew late he said, and he must hasten back, leaving me to continue my search alone.

Almost as he spoke, he was gone and I was left, staring up at the grim walls, my heart filled with a sense of great loneliness.

The sun was setting, no time could be lost if the gate were to be found before night fell. It seemed a hopeless quest, from end to end the wall was covered with ivy, evidently of many years' growth, but I noticed that in one spot it seemed less dense and, making for it, saw that behind it lay a little door! Hastily, with trembling hands, I tore away the clinging sprays and beheld at last my gate—which the great King had told me to guard—with my life, if need be!

The last golden sunrays struck it, revealing the age old dust that covered it, the spiders were filling every crevice, the bolts rusted into the staples. Putting forth all my strength I tried to draw one, but no man could have moved it.

Climbing up by the ivy I gazed through an arrow slit and saw that below the walls the rocks fell away in precipices, no foot could ever hope to scale.

No more could be done, and drawing my sword, I fell to pacing slowly, up and down before the gate.

It seemed almost a mockery this watch of mine, this guarding of a door no man could enter, but the great King had given me the order. I could not doubt its wisdom. My only fear was lest I should prove unworthy of His trust, for I was already very weary and wondered if it were possible for me to keep a sharp watch all through the night.

Swiftly it grew darker, the stars crept out one by one and a chill wind swept round the walls, causing me to shiver and draw my cloak closer around me.

Never, I thought, had I felt so lonely, so utterly weary, my limbs seemed of lead, my eyelids stiff with sleep and the night had scarcely begun!

With a mighty effort I roused myself, stepping out more briskly, scanning intently the narrow pathway, listening anxiously for the sound of footsteps. Knowing well that I must control my mind, as well as my limbs, if growing weariness were not to overcome me, I forced my brain to live over again the past.

I called to mind my distant home, the day when I first heard of the great King and the wonderful city He ruled over, and the passionate longing that had seized me to see Him, to be able to serve Him.

I thought of my long and weary journey, of the companions I had met and had traveled with, up to the Palace door. All had been admitted before me and during my wanderings that day I had heard that the King had honored them greatly, had given them important posts in the citadel. Doubtless even now, while I paced to and fro under the stars, they had met together to rejoice over their good fortune. I began to feel that I had been hardly treated, to think it unfair that my comrades should be loaded with favours, while I who had traveled further and suffered more on the journey than any of them should only be given a thankless and useless task!

A great wave of depression and weariness was sweeping over me, when I realized with a start all that such thought held of disloyalty to my King and with a hot sense of shame I roused myself to fresh energy. Far away a bell chimed the hours, and my thoughts turned to the great city that slept below me. My wanderings through its streets had left me with a feeling of disillusion, of slight disappointment. I had desired to see it almost as ardently as I had longed to see its Ruler, for I had heard it spoken of as the greatest, most wonderful, *wisest* of cities and I had believed that its inhabi-

tants, being subjects of the great King, must be very different from other men.

This day, I had proved the contrary. Roaming through the city, I had seen crowds in search of work or pleasure, as the people in my own home might have been doing. Everywhere I had seen happiness and unhappiness, poverty and riches, sickness and health, and the men and women whose robes had brushed mine seemed in no wise different from those I had met outside the city. Yet even as I pondered thus, I realized that I was mistaken, that in some strange, intangible way, these men differed from other men, their city from other cities. Poverty here seemed less bitter, riches less material, while sorrow was surely less hopeless, joy less selfish than in the world beyond the walls.

In all the faces, under many varying expressions, I had caught the same look, had heard in their differing voices the same tone and like a flash it came to me that all these subjects of the great King, had caught some slight reflection of His splendour.

How great and wonderful must be this Master, whose humblest, weakest subjects bore in them a spark of His radiance. My whole soul went out to Him in ardent love, unspeakable devotion, and with thoughts thus centered in Him, the slow hours passed more swiftly and I forgot my weariness.

In that darkest of hours, the hour of silence that precedes the dawn, I became aware of a distant sound, the sound of approaching footsteps. Slowly and steadily they came, and I moved forward to meet them. A moment later a tall dark form turned the angle of the walls and I called to it to halt, but unheeding, to all appearance unhearing, it still advanced. In sharper tones I called again, asking its business; no answer came, but the figure paused and I felt it was gazing at me.

I fell back a step and as I did so it struck me that I knew that tall, majestic form, that nobly carried head, surely there could be no other like it!

Again I called a challenge, in eager tones begging the stranger to speak, to state his business. Still he was silent and realizing that my first and only duty was to guard the gate I sprang forward sword in hand, determined to know who stood before me, but even as I moved he vanished and I was left, staring stupidly into empty space.

A moment I stood thus, wondering if it could be all a dream, then turned swiftly to look at the gate, and lo! it stood open—wide open, and through it I beheld the sky, reddening in the first light of dawn.

With a cry I sprang to the door and tried to close it, throwing my whole strength against it, but in vain, no efforts of mine could move it!

Loudly I called for help, but none answered and leaning out of the doorway I saw with horror, that I had been mistaken in thinking the rocks could not be scaled. At my very feet was a path leading down to the valley, narrow indeed as a knife edge and difficult to climb, but not impossible, and even now an army of people was slowly coming up it in single file.

Then, indeed, despair filled my heart and a sickening sense of failure—I was dazed, stunned, unable to understand what had happened and felt only that I had failed utterly, lamentably, had been unworthy of the trust my Master had placed in me.

Wild thoughts chased through my brain; should I rush into the city, alarm the guard, rouse the inhabitants?—alas, it was too late—already the advancing army was nearly at the gate, and all I could do was to remain at my post prepared to sell my life there dearly. I moved into the gateway and looking down, saw with amazement that it was not an army that came toiling up the path, but only a crowd of men and women, some very old, others almost children, all weary, travel stained and in rags.

As I gazed, their leader came abreast of me. I held out a hand to stop him but imperiously waving me aside, he passed in and as he did so, his rags fell from him, and I saw he was clad in shining white robes.

Dumb with surprise and stupefaction I clung to the door, watching the multitude pass in one by one, seeing in the growing light the wondrous change that befell each pilgrim, as he passed the threshold and beholding their rags turn to spotless robes, the weariness vanish from their faces, their lagging footsteps change to a rhythmic march. Some even I recognized—old and dear friends from my distant home, others again had familiar faces and I felt I had met them before, but knew not where. None spoke to me, or heeded me, nor even seemed aware of my presence. At last it ended, this long, slow procession; the doorway at last stood empty and through it I beheld the sun, rising in all its glory, filling the world with light, and my heart with a strange peace and joy.

The silence was broken by a voice behind me, calling me by name, and turning I saw that the last of the pilgrims still stood there and beckoned to me.

As I moved forward, the first level sunrays struck Him and with a great cry of rapture I flung myself down before Him—falling at the feet of my Lord and Master—the great King!

E. M. S.

APOLLONIUS OF TYANA.

IN the reign of Septimius Severus (A. D. 193 to 211), his wife, Julia Domna, a woman of uncommon attainments and purity of character, attracted around her a circle of the finest intellects and the greatest orators of her day, one of whom was Flavius Philostratus, an eminent sophist and rhetorician. At her instigation he compiled the History and Biography of Apollonius of Tyana. His introduction tells us that he collected his data from a journal of Damis, the disciple of Apollonius, who kept a minute and detailed record of his master's sayings and doings; a sketch of his life at Aegæ by a certain Maximus of Aegæ; also a transcript of his will, "from which it appears how much his philosophy was under the influence of a sacred enthusiasm." "I also happened," he says, "to meet with the four books of Maeragenes, which were not of great value on account of the ignorance of the writer."

Unfortunately all these manuscripts have perished. In spite of the unfavorable comment of Philostratus, it seems a great pity that Maeragenes has been lost. Origen refers to it to prove that Apollonius was a magician. It might very well have given us a better insight into the esoteric side of the sage's life. The following notes are based chiefly upon a careful German translation of Philostratus by E. Baltzer, published in 1883, which I have compared with the original Greek; and a life of Apollonius in English by D. M. Tredwell, a very excellent account, but in which allowance must be made for the author's irreligious and sceptical attitude. He also leaves out the Indian travels and tries to prove that Apollonius was a Stoic, a view with which the present writer does not agree at all.

The birth and death of every wise or divine man is usually invested with a halo of mystery and superstition. Apollonius is no exception to this rule. The story runs that as the hour of his birth drew nigh, his mother had a vision commanding her to go to a certain field and pick flowers there. Her attendants scattered over the meadows, but she sank down in the grass and slept. While sleeping, she was surrounded by swans who sang their song, flapping their wings. In this fashion Apollonius was born. Another legend says that his real father was Proteus, the sea-god. The probabilities are that he was born about 1 A. D. in Tyana, a city of Cappadocia. His parents were connected with some of the noblest families of the city, and he received a competence from his father, which he inherited when he became of age.

As the boy grew up, he showed remarkable strength of mind, spoke Attic without admixture of dialect, and was distinguished for his great beauty. At fourteen years of age his father took him to Tarsus to be educated, and committed him to the care of Euthydemus, the Phœnician, a Stoic and a celebrated rhetorician. Although he became attached to his master, the city of Tarsus, on account of its luxury, did not please him; so he removed to Aegæ, a maritime town near by. Here he was placed under the tutelage of Euxemes of Heraclea. Philostratus says of Euxemes that he was too worldly to be anything but an Epicurean; nevertheless he instructed his pupil in the tenets of Pythagoras, which he knew like a parrot without rightly understanding them. Apollonius submitted to his authority, and was guided by his advice in the attainment of knowledge, until he was sixteen years old, when he devoted himself to a life modelled after Pythagoras. He still continued to love his preceptor, and afterwards gave him a house and garden, saying: "Live here in your own way. I shall live according to Pythagoras." When Euxemes realized that Apollonius had a great ideal, he asked him how he was going to begin. "Like the doctors," was the answer, "who keep their stomachs in good condition, and thus cure the other parts of the body." Following this verdict he eschewed all animal food as unclean, and ate only vegetables. Wine, he said, was a pure drink, but it coarsened the astral body. He also wore nothing but linen, went barefooted, allowed his hair to grow and lived in the temple of Æsculapius, where he is said to have performed many miracles. One day Æsculapius told a priest that he rejoiced because Apollonius was a witness of his cures. His fame spread abroad, and all Cilicia came to Aegæ to see the wonderful youth. The ruler of Cilicia was at this time a rough and haughty man. He came to see Apollonius and they had a quarrel. The Governor threatened to have the youth's head cut off. Apollonius, however, laughed and said: "Oh, your own day is near!" Three days later the executioner dragged this barbarian away for plotting against Rome.

While at Aegæ, Apollonius heard of the death of his father. He immediately hastened to Tyana, and buried him with his own hands by the side of his mother, who had died a short time before. His fortune he shared with his brother who lived without any restraint and was addicted to drink. He labored to rouse him and make him obey reason, saying: "Our father, who brought us up and advised us, is now dead; I have now you only, and you perhaps only me. If I sin, counsel and help me, and if you go wrong, follow my advice." So saying, he made him docile by kindness, and brought some order into his mistaken life. Next Apollonius turned to his relatives and gave the worthy ones a part of his possessions, keeping very little for himself.

Apollonius now determined to pass five years in silence, according to the Pythagorean code. This period was passed chiefly in Pamphylia and in Cilicia; and, although he traveled through provinces whose manners were corrupt and effeminate, and much needed reformation, he never uttered a word, nor did a murmur ever escape him. The method he used in expressing his sentiments during his silence was by his eyes, his hands, and the motion of his head. He never seemed morose or out of spirits, and always preserved an even placid temper. He said that this life was irksome only inasmuch as he had many things to say which he refrained from saying, and that he heard many things of a disagreeable nature which he affected not to hear. In this manner he passed over many mischievous things said against him in dignified silence. Whenever he entered a town in a state of tumult or uproar, he pressed forward into the crowd, where, presenting himself, he showed by his countenance and the waving of his hand the reproof he intended to express, and all kept silent, as if engaged in the most mysterious ceremonies of religion. While residing in Aspendus, the inhabitants became enraged and disposed to insurrection. To this condition they were driven for want of the necessaries of life; a famine prevailed in the land, and monopolists had hoarded all the corn, in order that they might sell it at enormous profits. The people were stirred up against the Governor, whom they believed the cause of their suffering, and were about to burn him alive, even if he were found at the feet of the statue of Tiberius, who was then more feared than all the gods, even Jupiter Olympus. Apollonius approached the Governor, and asked him, by the waving of his hand, the cause which excited the multitude, and of what duty he, as Governor, had been remiss. "In none," replied the governor; "and I think I could appease them if they would hear me." Then, turning to the multitude, Apollonius by a sign made them understand that the Governor must be heard; on which an immediate silence ensued, the people acting as if in awe of him. When the Governor saw this, he took courage, and commenced haranguing the people, informing them who were the guilty persons who had hoarded the corn and produced the present calamity; he also informed them where the corn was concealed. When the Aspendians heard this, they began organizing for the purpose of breaking open the repositories, and taking the corn by force. Apollonius admonished them not to act hastily, and advised them to summon the monopolists, which they resolved to do. As soon as these men arrived, he was sorely tempted to break his silence, so great was the provocation to rebuke them. However, he respected the law of silence, and wrote his reproof on a tablet, as follows: "Apollonius to the monopolists. The Earth is the mother of all people, for she is righteous. But you are unrighteous in that you

act as if she were your mother alone. If you do not stop this, I shall not permit you to wait upon her any longer." At this they were afraid and filled the market with grain.*

After the completion of his period of silence, Apollonius went to Antioch and lived in the temple of Apollo Daphneus, where it is said that Daphne, the daughter of the river Ladon, was metamorphosed into a tree. When he saw that the worship and the grounds were utterly neglected, he turned his eyes to the Ladon and cried: "Not only was thy daughter changed, but thou thyself, from having been a Greek and an Arcadian, art become a barbarian." The people of Antioch were at that time under Cæsar's displeasure, and as a punishment he had closed the hot baths. They were very much grieved at this, but Apollonius said: "Cæsar, to punish you for your wickedness, lets you live several years longer"; for he believed hot bathing, beyond a moderate indulgence, detrimental to health.

Apollonius now resolved to give lectures to the people on philosophical and religious subjects, but he avoided promiscuous multitudes and places of public resort, saying: "I do not want human beings, but men." At sunrise he communed with himself alone, but afterwards he called together the priests, talked with them, and informed them if they had departed from the ancient traditions. Whenever he came to a city where the rites were barbarous and showed immoral tendencies, he inquired into their origin and suggested whatever seemed to him better. He would also go to his disciples and let them ask what they pleased, saying that "those who cultivate the virtues and the true philosophy ought in the morning to commune with the gods concerning the matters of the gods, and in the evening, of human affairs." After he had answered all the questions of his friends, he would address the multitude in the evenings, but never before noon. When he had talked as long as seemed sufficient, he anointed himself and plunged into cold water, for he said that "warm baths make a man old before his time." In this manner of occupation his time was employed many years (until A. D. 40) at Antioch and surrounding cities, and he was able to compel the attention of the most uneducated men.

For a long time Apollonius had formed the project of visiting India and the initiates, whom Philostratus calls the Brahmans. Incidentally he also wished to visit the Magi of Babylon and Susa. Accordingly he communicated his plan to his seven disciples, but when they tried to dissuade him from the undertaking, he said: "I have chosen the gods as my counsellors; I only wanted to test you, whether you possessed courage enough for the undertaking which I have in mind. As you have not got it, farewell, but continue to study philosophy. I must go whither wisdom and my guardian

*Adapted from Tredwell's translation of Philostratus.

angel draw me." So saying, he set out from Antioch with two expert scribes of his own family, about to begin the most important journey of his life.

In the course of time Apollonius arrived at Nineveh. There was a statue of Io, the daughter of Inachus, here, with horns to commemorate her existence as a cow. It soon came to light that he knew more about the statue than the priests themselves. This fact attracted the attention of a young Ninevite, whose name was Damis, and who became the faithful disciple of Apollonius for the rest of his life. Damis, accordingly, approached his future master and said, "Permit me, Apollonius, to accompany you. Obey your god, I obey you. Perhaps you will find that I am not altogether worthless, for I know the road to Babylon and several of the languages spoken there." "But I, my friend," replied Apollonius, "know all these languages without ever having studied them." When Damis was amazed at this, he continued: "Do not wonder that I know the languages of mankind, for I understand them even when they are silent." After this Damis worshipped him and kept a careful record of all his sayings and acts. A foolish prattler once joked Damis for doing this, saying that he was like a dog, waiting for scraps from the table. "Oh, yes," said Damis, "when the gods dine, no doubt they have servants who see to it that no crumbs of ambrosia are left."

The two journeyed together through Mesopotamia, stopping at Ctesiphon and Cissia, and then at Babylon.

Philostratus says that Apollonius had frequent conversations with the Magi, in the course of which he learned much and taught a great deal; but what they talked about Damis did not know because Apollonius forbade him to be present. He tells us, however, that his master always went at midday and at midnight, and when he asked him once what kind of men they were, he replied: "Wise, but not all-wise." The king was very much impressed with Apollonius and always wanted him nearby, offering him many favors and gifts which were always refused. One day the king was about to hunt in his gardens and invited Apollonius to accompany him. The latter refused, saying: "Have you forgotten, oh king, that I never sacrifice animals with you? What pleasure would I then take in hunting animals imprisoned contrary to their nature?" On another occasion Bardanes went to the country to administer justice, and on returning praised himself because he had held court for two days for the sake of a single case; but Apollonius merely remarked: "It certainly took you a long time to discover the right."

In this fashion Apollonius spent much time with Bardanes. Previous to arriving at Babylon he had prophesied to Damis that they would be forced to stay for a year and eight months. One

day he said to Damis: "Well, Damis, let us go to India; we have stayed here long enough." The latter reminded him of his prophecy, and added that only a year and four months had passed. Apollonius answered: "The king will not let us go until the eighth month is up. But you see how good he is, and worthy of a better fate than to rule over barbarians." And so it fell out. Finally, however, Apollonius resolved to go, and obtained camels and guides from the king. When Bardanes asked him what he expected to bring back from India, he replied: "Assuredly, oh king, a most welcome gift. For if my stay with the Wise Men makes me wiser, I shall certainly have gained when I return." At this, the king embraced him affectionately and said: "Ah, yes, but only come back, for this gift is very great."

Apollonius and Damis now proceeded on their way to India, riding the camels which Bardanes had given them. Philostratus says that they went by way of the Caucasus Mountains,* and his account is full of charming digressions about the countries, races, myths, and natural history, for which I have no space in this article. He records the fact that a ghost was seen, which would appear now on one side and now on another. "Apollonius, however, understood what it was, called to it and commanded the others to do the same, this being the proper way to treat these appearances, whereupon the ghost disappeared like a shadow." In the course of their travels, they came to the Indus river and found that Bardanes had sent to the king of the country asking him to do everything for the convenience of Apollonius. Accordingly a boat was provided to take them across, and a man to guide them through the country.

The following passages are taken from the *Path,* Vol. I, p. 197:

"Crossing the Indus they soon came to Taxila, which they called the capital of India. It is difficult to trace out their exact course, the present names of most geographical features being quite different from the designations given by Damis. It would probably require a thorough occultist to tell just what places they did visit. King Phraotes was the ruler at Taxila, and in him Apollonius found an initiate. The latter was struck with the modest simplicity of the monarch's surroundings on entering the palace, and inferred that he must be a philosopher."

The same article, which consists for the most part of a careful translation from the Greek of *Philostratus,* tells us further that the King told Apollonius the course which a youth took who proposed to dedicate himself to the pursuit of Wisdom. When he had reached his eighteenth year he had to cross the Hyphasis river to those men

* These mountains are certainly not the Caucasus Mountains of to-day. Further on Philostratus mentions that the Indus rises in the Caucasus Mountains, so they are probably part of the Himalayas.—G. R. S. Mead, in his life of Apollonius, considers that India was entered by the Khaibar Pass and from there across the tributaries of the Indus to the Ganges and then to Nepal, the home of the wise men.

who had attracted Apollonius to India. Beforehand, however, he had to make his intention publicly known, in order that he might be restrained in case he was not pure. To be pure one had to be without blemish in respect to father and mother, and moreover with an upright ancestry for three generations. If without fault in this respect, the youth himself was then examined as to whether he had a good memory, whether he was naturally inclined to uprightness or would only have it appear so, whether obedient to father, mother and instructors, and finally if he had made no evil use of the bloom of his youth. "Since wisdom stands in great esteem here," said the King, "and is honored by the Indians, it is of great moment that those who seek to devote themselves unto it should be carefully examined and made to undergo thousand-fold tests."

When Apollonius asked about the wise men whom Alexander the Great was supposed to have conquered and then held converse with, Phraotes said that they were the Oxydraks, a war-like people who claimed Wisdom, though they knew nothing of real importance; the truly wise men dwelt between the Hyphasis and the Ganges. Had Alexander gone thither he could not have conquered them, even with ten thousand Achilles and thirty thousand Ajaxes. "For they fight not in battle against advancing enemies, but being holy men, beloved by God, they repulse them through aerial apparitions and lightning flashes."

When Apollonius took his departure, Phraotes gave him the following significant letter to the Brahmins: "The King Phraotes greets his teacher Iarchas and the Wise Men with him. Apollonius, the wisest of men, regards you as wiser than himself, and comes to learn from you. Let him not depart without knowledge of all which you yourselves know. For thus nothing of your wisdom will be lost; since no one speaks better than he, or has a truer memory. Let him also behold the throne whereon I sat when thou, Father Iarchas, gavest me my kingdom. His attendants also deserve praise for their attachment to such a man. Be thou happy. Be happy all of you."

When they came near the hill where the wise men dwelt, their guide was filled with fear, for the Indians stood more in awe of these men than of their own King, and their ruler was accustomed to consult these wise men about everything he said or did. When near a village not a stadium from the hill, a youth approached them, blacker than any Indian, with a gleaming, moon-shaped mark between his eyebrows. He bore a golden anchor, which in India took the place of the Herald's staff. He addressed Apollonius in Greek, which did not astonish him, since all the dwellers in the village (a lamasary?) spoke that tongue, but it did astonish the others to hear their master called by name, and it filled Apollonius with confidence as he remembered the purpose of his journey. "We

have come to men truly wise," he said to Damis, "for they have a fore-knowledge of things." Asking the youth what was to be done, he was told: "Those with you remain *here;* thou, however, shalt come just as thou art, for so *They* command." In this *They* Apollonius recognised Pythagorean language and he followed with joy.

In one of his conversations with the Egyptian Gymnosophists, years afterwards, Apollonius thus characterized the wise men of India: "I saw the Indian Brahmins who dwell upon the earth and not upon the earth; in a strong fortress though unfortified; and, without possessions, possessing everything." Damis, in a matter-of-fact way, often customary with him, gives these words a literal interpretation, saying that they had their bed upon the earth, and strewed the ground with herbs selected by themselves; he himself had seen them floating in the air two ells above the earth; not for hocus pocus—for they despised vain striving—but in order, by thus floating with the sun, to be near and pleasing unto the god. This was what was meant by "upon the earth and not upon the earth." The strong fortress, unfortified, meant the air in which they dwelt, for although they appeared to live under the open heaven, they spread a shadow over themselves, were not wet by the rain, and were in the sunshine whenever they wished. And since they obtained everything the moment they wished it, Apollonius rightly said that they possessed what they did not possess. "They wear their hair long, they bind a white mitra around their heads, their feet are bare. The form of their clothing resembles that of a sleeveless under-garment: the material is a wool, produced by the earth itself, white like the Pamphylian, but softer, and so fat that oil flows from it. Of this they make their sacred garments, and when another than these men seeks to gather this wool, the earth will not release it. By the power of the ring and the staff which they bear everything can be done, but both are kept as a secret."

Iarchas welcomed Apollonius in Greek and asked him for the letter from Phraotes; when Apollonius wondered at his gift of prescience he remarked that a *delta* was lacking in the letter, left out by mistake, and so it proved. After reading the letter Iarchas asked: "What dost thou think of us?" And Apollonius replied: "As no other person in the land whence I came, as my journey hither shows."

"What makest thou think that we know more than thou dost?"

"I believe," answered Apollonius, "that your knowledge is deeper and much more divine."

Iarchas hereupon said: "Others are accustomed to ask the newcomer whence he comes and for what purpose; the first sign of our wisdom shall be this: that the stranger is not unknown to us. So there, test this." Hereupon he told Apollonius his history from father and

mother down, what he had done in Aegæ, how Damis had come to him, what things of importance had happened on the way, etc. As Apollonius asked in surprise, whence came that knowledge, Iarchas answered: "Thou also camest gifted with this wisdom, but not yet with all of it."

"And wilt thou teach me all thy wisdom?" asked Apollonius.

"Gladly and ungrudgingly, for this is wiser than to conceal that which is worth knowing. Besides, Apollonius, I see thou hast been richly gifted by Mnemosyne, and she is the one among the gods whom we most love."

"Dost thou also behold," asked Apollonius, "of what manner my nature is?"

"We see all the peculiarities of the soul, for we know them by thousand-fold indications," replied Iarchas.

When midday came they rose in the air and did homage to the sun. The youth who bore the anchor was then told to go and provide for the companions of Apollonius.

He returned in a very short time, saying: "I have provided for them." He was then commanded to bring the throne of Phraotes, and when Apollonius had seated himself thereon, they continued their conversation. Iarchas told them to ask what he wished, for he had come to men who knew all things. Apollonius asked if they knew themselves, for he believed that they, like the Greeks, held knowledge of self to be difficult. But Iarchas answered with an unexpected turning: "We know all things, because first of all we know ourselves; for no one of us can approach this wisdom without first attaining knowledge of self."

Apollonius asked further, what they held themselves to be.

"Gods," answered Iarchas.

"And wherefore?"

"Because we are good men."

Apollonius found so much wisdom in this saying that he made use of it in his speech of defense before the Emperor Domitian.

They talked about the soul and reincarnation, and Iarchas told him that the truth was "as Pythagoras taught you, and as we taught the Egyptians." They spoke about the previous incarnation of Apollonius as steersman of an Egyptian ship, in which capacity he had refrained from following the inducements held out by pirates to let his vessel come into their hands. Concerning this Iarchas said that refraining from unrighteousness did not constitute righteousness.

"The King of the country came to visit the Brahmins and a wonderful feast was prepared for him; everything came of itself: Pythian tripods, and automatic attendants of black bronze, the earth spread out herbs softer than beds to recline on, delicate viands appeared in orderly succession, etc. The accounts of the phenomena

occasioned great remark during the subsequent career of Apollonius, and people would persist in mixing them up with the teachings of the master, just as to-day they inextricably confound Madame Blavatsky's famous cup and saucer with Theosophy. But we are told that Apollonius did not concern himself with phenomena; when he saw these wonderful things he did not ask how they were done, nor to be taught to do them, but he contented himself with admiring them. And we are also told that the marvellous things he did were not accomplished through ceremonial magic, but through the perfection of his wisdom." (From the *Path.*)

The same author further states that Damis was subsequently allowed to come to the Brahmins, and when he asked about the composition of the world and the four elements they replied that there were five—the fifth being ether, which was regarded as the final source of the gods.

"For everything that breathes the air is mortal; that which drinks the ether is immortal and divine," said Iarchas. He also said that the world was to be regarded as a living being of both sexes, having a more ardent love for itself than that of one person for another, being united and bound to itself. Damis learnt much from his intercourse with the Brahmins, but he wrote that at the secret discourses Apollonius was alone with Iarchas, and from these originated the four books written by the former. Iarchas, said Damis, gave Apollonius seven rings, bearing the names of the seven planets, and Apollonius wore them one after the other, according to the name of day of the week.

The foregoing is a brief account of the Indian travels of Apollonius. His sojourn with the wise men lasted about four months, and the results of his conversations are set forth in four books which were not in existence even in the time of Philostratus.

L. G.

(To be continued.)

It may well be that there are mighty spiritual beings in existence, as much in advance of us, in the present state of development, *as we are of the least and lowliest of the "beasts that perish" and it may well be that these great personalities play a vital part, undreamed of and unimaginable by us, in the direction of the affairs of the Universe. But they do so (we may rest assured), as children of Nature; and the laws that they administer and obey are to the full as natural as those under which we live.*—THE CREED OF CHRIST.

ON THE SCREEN OF TIME.

The Ether.

THE great thought of a Master flashes through the world—a living, dynamic fact. And the world is busy with other things. But some group of students, whose power lies in unity of heart and love of Truth, receive and cherish what might otherwise be lost. They pray that the Light they have seen may be shared by all the world, and in imperfect ways they try to spread it. If they worked for self, the result would be short-lived. But because they work unselfishly, for love of the Thought and the Thinker, and with compassion for those who see not, their effort is reproductive. Presently, from minds and hearts unknown to them, the answer comes. The Truth which they have seen, springs into form more perfect than they could give it.

Constantly this now happens—and although it has been remarked before, the encouragement is worth repeating: that the things which Theosophists have desired so ardently to say, and which they have striven to say, are being said for them with all the thoroughness and finish which specialization alone makes possible.

Among recent instances is a study by Sir Oliver Lodge, on *The Ether of Space,* which is mentioned elsewhere in this issue. In it, the power and density of the ether, and, inferentially, of etheric bodies (referred to in The Screen of Time for July), is explained with a wealth of scientific detail and illustration. Only one statement need be quoted: "In every cubic millimetre of space we have, according to this view, a mass equivalent to what, if it were matter, we should call a thousand tons, circulating internally, every part of it, with a velocity comparable to the velocity of light, and therefore containing—stored away in that small region of space—an amount of energy . . . expressible as equal to the energy of a million horse-power station working continuously for forty million years" (p. 95).

We should remember that this ether of space has several aspects or "principles," and that, in its turn, it is but a lower manifestation of the Æther, the Akâsa, "the celestial Virgin" of universal symbology.

Practical Mysticism.

Another instance of this diffusion and splendid expression of theosophic thought, is a book entitled *Social Law in the Spiritual World,* by Professor Rufus M. Jones, of Haverford College. As a

Quaker, the author speaks of the inner life from actual experience. But he is also a professor of philosophy, and therefore brings to the interpretation of his experience a wide range of comparison. It was Professor Jones who, in a recent address, entitled, "The Present Opportunity for Friends," so eloquently appealed to his fellow members to take part in the revival of a more spiritual Christianity. He said:

"Just now we are in the outer fringe of a revival of mystical religion. By mystical religion, I do not mean something dim and hazy, but a religion of inward, first-hand experience, not in danger of being overthrown by some discovery of science. A religion with authority as compelling as the authority of the multiplication table, or the law of gravitation. Our generation has passed through an intellectual transition greater than the protestant reformation. Science is based on facts, and the result of the laboratory method has given it an authority which carries conviction. History has also undergone a change and speaks with a compelling force which it never had before. This new interpretation of the universe and history is given forth in no obscure corner of the world. For better or worse, our school-children and college students receive it. The spirit is abroad and must be reckoned with.

"With this movement there is a tendency to turn away from the religion of tradition to a religion of the heart, a religion built on the facts of experience. We are no longer content with far-off facts known only by hearsay, or with some letter written when the race was young. Our present day man wants to feel his own soul burn within him. He asks for the evidence of a new creation which takes him out of sin and weakness and makes him victorious. He will be satisfied with nothing less than a religion of demonstration—a spirit of transforming power. Other denominations are succeeding better in cultivating æsthetic tastes; others pass us in formulating creeds; but our mission is to teach a spiritual religion—that God lives in the human soul. Fads and novelties may galvanize the exterior, but the human soul needs God, and will not be satisfied with cheap substitutes.

"We are just now experiencing a ground-swell of religious conviction which can not be satisfied by reciting creeds or appealing to the emotions. Men demand a religion of reality that fits close to their personal experience. We should gird ourselves for this need of the hour. We should not slacken our efforts in evangelistic and missionary fields; nor should we do less philanthropic work, but we should recognize our opportunity and with our own spirits kindled, tell the good news abroad with the love of Christ reflected in our faces."

The Professor begins his book by insisting that divinity is discoverable and realizable:

"To admit that God *was* known in experience, but can now be known only by report, is to cast the deep taint of doubt upon all that is reported of Him. It means either that He has changed so that He can not show Himself now, or that from the nature of the case man has become incapable of having a revelation of Him, however much God wills to show Himself. On the contrary, the revelation in the first century is the supreme warrant for our faith that God is essentially self-revealing and that man can find Him and know Him and become His organ of manifestation. The nearer we get to the original record and its real meaning, the less is it possible for us to stop satisfied with a record. The more profoundly we are impressed with its truth, the more compulsion we feel to possess the experience which flowered into these immortal documents. The belief, then, in the reality of a primitive revelation, far from checking our own quest for God, is just the flame which kindles us with assurance in our own personal quest—a quest which gives life its highest significance" (p. 25).

It might, of course, be said with equal truth that no one can become thoroughly alive to the truth of those immortal documents, or to the truth of documents still earlier, such as the Upanishads of India, until he has to some extent experienced within himself the facts, and made real the life, which the scriptures of the world record. But this is merely another way of saying that to know the doctrine we must practise it—a truth which Professor Jones would be the first to emphasize.

Our Knowledge of God.

Granting, then, that man can know God (and we may use this term to designate the Logos, or Higher Self), we next come to the question, By what means can God be known? To which we are given the refreshing answer that in any case we should not expect to find God "at the end of a logical syllogism." Further, that "we do not surrender love and sympathy, goodness and patience, because we can not dig them up with a pick or find them under the microscope. We look for them where they belong. They are not describable objects in space and time—so big, so long, so high! They are neither 'things,' nor are they in 'a realm *beyond* things.' They are *facts of personal life.* They belong in the realm of spirit. We must look there for them, and we must use methods of search which suit that realm. . . . If we *know* the reality of 'things we see,' no less do we *know* the reality of what we *appreciate* and *act upon*" (p. 36).

So we come to the basis of the Professor's philosophy:

"There is one approach to an infinite realm where God *might be.* There is one door that opens into a holy of holies. The true path is through personality. The search must *begin* in our own bosom: Who am I? What do I live by? What does personality involve? How am I related to my fellows and to nature? What does my sense of worth imply? What do I mean by goodness? Can I draw any finite circle about 'myself'? Do I have any dealings with 'a Beyond'? These are questions which take us into regions where microscope and telescope do not avail, but the full answer to them would bring us to *that which is*" (p. 37).

Brotherhood.

Very clearly, and on purely common-sense grounds, the author brings out the fact of interdependence—that it is impossible to draw "any finite circle about 'myself.'" "Much which was thought to be transmitted by heredity, we now know is gained by imitation both unconscious and conscious." "Language is a social creation and could be attained only in society. . . . The selfhood which we know could never be without this achievement of self-utterance through social relationship. . . . It can be positively asserted that there can be self-consciousness only through social consciousness." Then again, even more luminous, is this saying: "The personal self is like the brain-cell, to be revealed only as it functions in a whole made up of beings like itself." Finally, and most suggestive to those familiar with the doctrine of reincarnation: "the fact is, personality gets no sufficient *origin* in the phenomenal world; nothing here explains it. From the first it trails clouds of glory. Even the budding personality betrays an infinite background and suggests an infinite foreground."

Having proved that personality implies and involves union in a social, spiritual whole, and that the very basis of the world we know lies in this fact of interrelated personalities, Professor Jones proceeds to demonstrate that this finite social consciousness is but a fragment, and that "the spiritual relationships, the ethical structure of society, and the solid reality of the universe itself can be accounted for only on the basis of a Divine Unity in whom all self-conscious persons have their root and life." We must admit, he says, the reality of an infinite Self who is the Life of our lives, and "that every little inlet of human consciousness opens into the total whole of reality" (p. 220).

Mystical Experience.

In support of this thesis he writes a valuable chapter on "The Testimony of Mysticism," quoting the experience of an old man in Monod's *Six Meditations on the Christian Ministry,* which he describes

as "a characteristic mystic experience," adding that "those who have enjoyed something similar to it will easily believe in its reality and those who have not are no more justified in denying its reality than the blind man is in denying reality to the stars which he can not see." The experience itself is given by Monod as follows:

"The Holy Spirit is not merely making me a visit; it is no mere dazzling apparition which may from one moment to another spread its wings and leave me in my night; it is a permanent habitation. He can depart only if he takes me with him. More than that; *he is not other than myself;* he is one with me. It is not a juxtaposition, it is a penetration, a profound modification of my nature, a new manner of my being" (p. 128).

Professor Jones further substantiates his position from the writings of Fox and others of the early Quakers. Fox, he says, "finds the ground of all his hopes and the substance of all his expectations in an actual experience which he possesses." This position, the Professor declares, "is impregnable, and *it is the sign in which present-day Christianity is to conquer*" (p. 153).

But our author is not blind to one of the great defects in orthodox Quakerism. It erects, as he points out, a permanent barrier between man and God. Man himself has one origin; the Light or "Seed" another. "It is not only foreign in its origin; it forever remains foreign. . . . Nothing, in this view, has 'unction' which does not come from beyond the margin of the person himself. . . . It has encouraged the ecstatic state, and it has discouraged strenuous preparation of life, without which no adequate ministry ever comes" (p. 156). The Quakers of that school—and it is not the only school—do not seem to have grasped the meaning of St. Paul's wonderful assurance to the Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ." There can be no *essential* difference in nature between children and their Father.

Points of Difference.

But our author is not impeccable. Few people are! And although it is the aim of Theosophists to look for the truth which the views of others contain, and to rejoice when they find it, as ever another side-light on the one Truth, nothing can be gained by shutting our eyes to differences. Thus, Professor Jones, in our opinion, is neither true to his own premises nor correct in fact when he declares that beyond this world of our present consciousness there can not be any other world, "non-spiritual but more real," and that, "if there is such a world, an independent world beyond, it is for ever unknowable to us" (p. 56). He comes to this conclusion because he finds that our knowledge of this world is rooted in immemorial social

consciousness; is founded upon social experience. Hence a child, as shown already, derives its self-consciousness from self-utterance, which in its turn is a social creation. How can there, he argues, be any comprehension of another world, seeing that we have no social experience of it? "We could not know whether it were or were not." But in this he seems to deny the possibility that there may have been in all ages a number of human beings, conscious both of this world and of an inner and more real world; and that, just as a child, born into this world, develops self-consciousness and perception through contact with others, so also, that same child, having attained to manhood, may gain access to an inner and more real world, and may be able to acquire self-consciousness and perception there, by contact with an "immemorial social consciousness,"—which means, by contact with those who have already mastered the conditions of that inner world. In both cases, the powers acquired, although developed through contact with older and wiser beings, must have existed previously, in a latent state. But the "miracle" of acquirement is no greater in one case than in the other. Theoretically, materialism would make it impossible for any child to learn to talk, or to become self-conscious: but Professor Jones is very far from being a materialist, and we can see nothing in his fundamental premises which conflicts with the higher development which he declares impossible.

Negation Mystics.

We would venture to suggest also that the same mischance of vision is responsible for an injustice to those whom the Professor describes as "negation mystics." Eckhart is one of them; Dionysius is another. A mystic of that kind, he says, "must slough off not only the rags of his own righteousness, but the last vestige of his finitude. Union with God, absorption in His Being, so that 'self' and 'other' are unknown, is the goal of his search."

> "Some little talk awhile of Me and Thee
> There was—and then no more of Thee and Me."

And then he adds: "One sees that this mystic is asking for something which can not be granted, or at least for something which could not be known if it were attained" (p. 133).

True,—if we think of ourselves only as we now are, it must follow that we can attain to nothing which is beyond the range of our present consciousness. The unborn child, in that case, could never become a professor of philosophy. And yet we know that Time and great effort make many things possible. We know, further, thanks to Professor H. B. Mitchell and other mathematicians, that within the Infinite there is room for infinitely many Infinites, each distinct, yet each co-extensive with the whole ("the whole is greater

than its part" being merely a definition of finitude). Hence, when Eckhart longed to lose "his finite, illusory personality, and be at home in the deeps of Being where no one says 'I' or 'mine,'" he was not necessarily longing for the contradictory or impossible, nor was he necessarily wishing to efface his *selfhood.* Like the Buddhist, he may have realized that true selfhood is not attained until we learn to identify ourselves with the universal Self.

Professor Jones clings to finiteness, feeling, perhaps, that that is safe ground. He complains that "Eckhart glories in calling his Absolute, 'the nameless Nothing,'" and that such "surrender of finiteness brings us to an abstract absolute which lacks all qualities and differentiation." But his objection seems to be based largely upon the supposition that his "negation mystic" would attempt to jump directly from personality to Infinity—something manifestly impossible and which no genuine mystic would advocate. Not even the angels in Jacob's vision flew between earth and heaven: they descended and ascended *upon a ladder.* For Christians, there is Jesus, the ever-living and divine Master, and Christ, the Logos, made manifest to us as Jesus, and existing within ourselves as the Light which lighteth every man. For Buddhists, there is Gautama, and the Buddha which he was. We have to become such as They were *and are,* step by step and effort by effort—the self-sacrificing servitors of humanity—and thus become in heart and mind at one with the Logos, the spoken Word of God, before we can so much as touch the problem of the Absolute.

But would it be worse to think we can jump at once to the infinitely remote, than to think that the infinitely remote is already within our reach? To invest the Absolute with human qualities, however sublime, is not to draw near, but to recede. We may be sure that when we have attained to all that we now recognize as divine, there will be a margin—as yet unimaginable—for still further progress and attainment: for still greater service. "Wherever we stand there are always higher peaks of effort still towering beyond, lost in the mists of cloud"—"as one who has traveled this path has sent us back word." It is a paradox, but not a contradiction, that while there will always be the Unknown, nothing is eternally Unknowable.

Yet we are in the fullest accord with Professor Jones in all that is vital. Even his objection to Eckhart's "nameless Nothing" is salutary, in so far as it reminds us once more of what Krishna says in the *Bhagavad Gita:* "For those whose hearts are fixed on the unmanifested the labour is greater, because the path which is not manifest is with difficulty attained by corporeal beings." Love is the great Magician, and it were better to go before some idol, and there, with pure heart and child-like faith, to make offering of leaf,

or flower, or fruit, or water, than to remain cold in the contemplation of the Absolute. The fire of Love! May all the gods conspire to give us that! More and more we need it, until its unconquerable longing shall make silence for the "still small voice."

Does the World Progress?

Does the world progress? Are we really becoming more civilized? The answer must depend upon our standard of comparison. What *is* civilization? Are our automobiles and flying-machines and vaudeville performances and general hurry and clatter, any evidence that we are more advanced than the inhabitants of ancient India, whose consuming interests were religion and philosophy, and who, when they were obliged to move from place to place, just walked? Personally we believe in cyclic progress, and that there are cycles within cycles; also that the race may at certain times be developing in one direction while deteriorating in another. So the question is not easily answered. But of one thing we may be sure: that we have improved greatly during the past hundred years. Different evidence of course appeals to different people. To some it may be sufficient that it is no longer the custom for gentlemen to drink themselves under the table after dinner. To others it may seem that our greater religious tolerance (or is it indifference?) proves fundamental progress. We, for our part, have recently discovered proof positive! Nations have developed a keener sense of humor—a purely god-like attribute. They have learned even to laugh at themselves. Think of this in the London *Times* of August 15, 1809; just one hundred years ago. The writer is commenting upon the victory of Sir Arthur Wellesley (the Duke of Wellington) at Talavera. "If anything," he says, "could add to the pleasure which we at present feel, it is, that Sebastiani is among the wounded and defeated Generals. We know this little, pert, bragging, Italian-blooded Frenchman well, and the contempt with which he habitually expresses himself of this nation: and a most remarkable circumstance it is, that *there is hardly a French General of eminent rank that has dared to speak disrespectfully of Britons, who has not afterwards crouched under their valour.*"

Providence, in other words, had seen to it that those pert French Generals who had affronted the said Providence by daring "to speak disrespectfully of Britons," were afterwards caused to crouch under the valour of some British bullet! Providence has had many rôles to play, but this feat of selecting French Generals "of eminent rank," and of guiding British bullets, whether aimed or not, to those contemptuous bosoms, must have exhausted—its risibilities. And there is no editorial writer on the London *Times* to-day who *could* write that sort of thing if he tried. It is not because he has any greater respect for Providence. It is because he sees things in truer perspec-

tive. The view of the 1809 gentleman was all out of perspective and therefore strikes us as humorous. We have succeeded, to some extent at least, in "placing" ourselves and in finding the range of events.

And in case some American reader should suppose that such folly was peculiarly British, it may not be out of place to mention that the editorial writers of this country, within living memory, were equal to informing the public that "Queen Victoria will tremble in her Tower of London when she learns that we live in the rising sun of the Golden West and are free-born Americans." Such editorials, temporarily in any case, are no longer published. We should laugh! What better proof that we are more civilized?

Incidentally, also, if we have outgrown some of the childishness of fifty or a hundred years ago, and have learned to think and talk in better proportion, how must our present standards appear to those who have evolved so far beyond us; who have attained to Knowledge, and who can look back over centuries as we look back over years? For still we see little as big and big as little; still we see as through a glass, darkly, while They see face to face. With us, in spite of our egotism and lack of charity and folly, the Great Ones (call them Saints or Sages or Initiates or Masters, or merely Elder Brothers, as you choose) are endlessly patient, with a love greater than our uttermost ideal of love. Would we be treated otherwise? And should not we, therefore, when we find qualities in our neighbors which jar and repel us, strive to still the revulsion of our minds and to act from the centre of love and quietness in us, which, if the truth were known, alone marks us off from the beasts and links our lives with the divine? So it would seem. And so it may be said also that the test of growth, whether personal or national, is not so much a consciousness of steps taken, as of higher steps to take; and that one essential of progress is an ever-increasing humility.

T.

Christianity is not a system of thought, Divinely revealed to men once for all in a series of propositions which we must accept under pain of eternal ruin. It is a life and an experience, into which we grow by the surrender of our lives to the rule of Jesus Christ.—"E. G.," in The British Friend.

ELEMENTARY ARTICLES

Theosophy and Physical Culture.

DURING my early studies of Theosophy I was impressed, and somewhat puzzled by the lack of any reference to the body and its care and culture. On my way to Theosophy I had examined "New Thought," and found that most of these cults advocated physical culture and emphasized systematic breathing and other exercises for physical development and health. Some of these also believed that certain bodily postures and movements were necessary for mental and psychic development.

Among the first Theosophists that I became acquainted with were some who almost seemed to ignore the body. One for whom I had great reverence and affection did not seem to care when he got his meals, nor what they consisted of, so long as they did not contain animal food. He was a strict vegetarian. About all the exercise he got was to walk from his office (where he slept) to the courthouse and back, or to the meeting of the Theosophical Society. My physical health was never robust until I was over twenty years of age, and I had always attributed my gradually increasing strength and endurance to the study and practice of the laws of health. From the time I was ten years of age I devoted myself to the study of physiology and hygiene, and carefully followed the simpler rules of health—cleanliness, simple diet, using neither alcohol nor tobacco, and using my best judgment in the matter of exercise and rest. The results of this method of life seemed to me quite satisfactory. I have met some extremists among the new thought people who declare that breathing and other exercises were of no value, but true thought was everything and all-sufficient to keep the body in perfect health. I did not change my manner of living either for the strong affirmations of the New Thoughters, or the carelessness of Theosophists. I took notice of both, kept on observing, and studying the subject, until at last it was clear to me that the teaching I had followed found confirmation in the lives of my Theosophical friends, as well as in that of my New Thought acquaintances.

I noticed, further, that some Spiritualists and New Thoughters who joined the Theosophical Society were greatly disappointed that

there was no instruction in healing and psychic development generally. Some of them thought Theosophy was inferior in this respect to the cults they had formerly been connected with, and all were puzzled by this, and by the fact that healing by drugs was not condemned but practised by the leaders of Society. Among all classes to-day physical culture is popular, and most parents are anxious to have their boys and girls well trained in this respect. Are they wrong? Does Theosophy discountenance the care of health and the culture of the physical organs? Perhaps there are some who have recently begun the study of Theosophy and who are not quite clear on these points, and it may be that what I have to say on this may be helpful to them. While they may not reach the same conclusions, my experience may help them nearer to the reality than I have reached myself.

Theosophy informs us what our bodies are, and what they are for, and a careful study of this teaching should lead us to right ways of living so far as the physical life is concerned. The real man is entirely out of touch with the physical plane and with molecular consciousness, and in order that it may reach this it must have a body composed of molecules capable of receiving impressions from other molecules and molecular forces. Only in this way could the real man assimilate molecular consciousness. The office of the body, then, is to relate the soul to matter as at present constituted on this earth, through which it may gain experience from molecular states. The body is built up on countless hosts of the molecules synthesized into cells by units of consciousness which receive their energy and vitality from what the *Secret Doctrine* calls *"fiery lives."* These cells are synthesized into other centers of consciousness that we call organs, such as the heart, stomach, liver, etc., and the more perfect these organs are the more clearly does the soul see, and express its purposes, and learn its lessons. If the physical organ of sight be imperfect the soul does not see clearly. If the brain, which is the instrument of thinking, feeling, and imagining, be impaired, these functions are not perfectly performed and all life is changed for the soul. It therefore becomes a very important question how we shall keep this physical body in the best possible condition for doing its work.

There is a passage in the Bhagavad Gita, Book VI, 16, that is very interesting. Perhaps some of the older students may say that it has a much deeper meaning, which may be true, but I think it also applies to the physical life. "Union is not for him who eats too much, nor for him who eats not at all: it is not for him who is dreamy, nor for him who is too full of waking life." Here we have one key to health and the highest development of the body, and our everyday experience will confirm its truth. We see that men suffer

from too much air and from too little: from over feeding and under feeding: from excessive sleep and from too little sleep: from too violent exercise and from too little exercise. So we must not only know what our bodies need but also how much. This does not mean that one rule of life is as good for one man as for another. No. The old proverb, "What is one man's meat is another man's poison," has some truth in it, for each body has its own peculiar conditions of health, and we must know ourselves. If we suffer from over-eating or from eating too little, our first duty is to find out just how much is necessary, and then take care not to go beyond or fall short of that quantity. If we find that certain kinds of food overtax our digestive power and yet yield little energy, we should in a measure, at least, discard these foods and select others that we can digest with little outlay of vital force and that at the same time impart to the body a great deal of energy. In other words select a diet that will economize digestive energy and at the same time supply the body with the largest amount of nutriment. This is one of the most important points to be noted in making the body an efficient servant of the soul. Perhaps there are few of us who realize the importance of the function of respiration, through which the body is supplied with oxygen and freed from one poisonous product—carbon dioxide. A little observation will convince us that the large and active chest, with the straight spine and the erect carriage are unfailing signs of great vitality. In one way, nature has been generous to us, for of all the functions of the body, breathing is the one most easily developed. If the lungs are small and feeble and the chest contracted the vitality will be low, but a few weeks of breathing exercises wisely directed will make a wonderful difference in the size and activity of the lungs, and also in the general vitality. It is through the breath that we draw from the inexhaustible ocean of Prana the vital force we need. Sleep and rest are helpers in this, for they seem to open up all parts of the organism so that vitality can flow in and pervade every organ and every cell. Some people seem to think that the more you sleep the more rested you are, but this is not the case. We can have too much sleep, and we can have the wrong kind, too. If we sleep with muscles tensed we do not awake rested but tired, and sometimes exhausted. As in the matter of food, so it is with sleep, some people require more than others, but if after eight hour's sleep we awake unrefreshed we have not slept well, and we should find out what is the matter. Before we can have really restful sleep we must learn to relax all voluntary muscles, and the involuntary ones, so far that they work without haste and without friction. To know how to sleep is an art, but we may all learn it, and it is our duty to do so. Exercise is also necessary if we are to keep the body in a healthy, vigorous condi-

tion and develop its powers. But here again, wisdom and moderation are necessary. An immense amount of attention is given to physical culture. Some of this time is wasted, and some worse than wasted, for there are few who have an adequate idea of what it really means. There are some who desire to be strong and seek to develop large muscles, not knowing that size is not always strength, nor that an over-development of the muscular system is destructive of health. What we should do is to train our muscles so that all their movements are made with the least possible outlay of energy. If the movements are made in a jerky way, or if they be awkward and angular we are wasting strength. If we do this in fifty acts a day an amount of vital force is wasted which would if conserved make all the difference between weakness and strength, and sometimes, between sickness and health. It is worth while to practise the *"dead-still"* exercises of the physical culturists, and it is also worth an effort to make all movements in curves instead of angles. It is worth while for the sake of the health of the body, and also because this is the secret of endurance, of grace, and precision of movement. Children are generally graceful in their movements and also manifest remarkable endurance, so that parents often express their surprise, as a mother did the other day by saying, "Well! I don't know how that child can stand on his feet for he has been a 'perpetual motion' machine all day." The secret is, that he instinctively uses for each movement as much force as is necessary, but no more. We need to learn this lesson from the child, not only for the sake of our physical health, but also for other reasons. From the beginning we have been told to meditate, and also that meditation is the key to spiritual development. But how can we meditate if we are unable to sit still, but are fidgety and fail to control the muscular system? Control must begin with the body, and for this physical culture is required. In all this, care is required, for there is great danger of going to excess, and so producing mental and physical overstrain. This explains in a large measure why athletes die early, and why they are considered bad risks by insurance companies. It is also a well known fact that the development of muscular tissue beyond a certain point will be a source of weakness instead of strength, by depleting the vitality which is the source of all mental and physical power.

The Theosophist knows something of the power of mind over body but, so far as I know, there is no school of healing connected with the Theosophical Society. On the other hand all the teaching seems to be opposed to all the methods of mental and spiritual healing, now so much in vogue. The student of Theosophy who is in touch with modern life will regret that with alarming frequency the leaders of great business interests are collapsing from overstrain.

There is a feverish strife for business and social supremacy, and tens of thousands of men and women are living a life of physical and mental strain that is suicidal. This ceaseless anxiety, worry, and needless hurry, bring a brood of symptoms that are familiar to us in these days under the name of neurasthenia, psychasthenia, and hysteria—pitiable specimens of human wreckage. Such men and women soon discover the uselessness of drugs, and if not too despondent they turn to Christian Science, or to mental healers of some kind and expect the miracle of a speedy cure. Have Theosophists no compassion on these, and does Theosophy provide no cure? It has something to say. The mental faculties are tangled in worry that is the product of indecision and fear. They must be set free by cultivating the positive faculties of hope and cheerfulness. As light drives out darkness, so the cultivation of Love, Faith, Patience, Sympathy, Obedience, will bring in a flood of rest and peace that will banish the darkness of fear, anxiety, indecision, and worry, and the mind will be stilled and purified. Of course, the patients must be willing to carry over to the next day any work which can not be finished in a reasonable number of hours out of the twenty-four. There must be an alternation of rest and activity; congenial exercises of any kind will be an immense advantage in restoring the equilibrium of the nervous system.

Let us bear in mind that the consciousness of the body is below the plane of self-consciousness, which is the reason we are not conscious of the functions of digestion, of waste and repair and other such things, all of which are done under the supervision of the elementals in our bodies. It is possible for man to transfer his consciousness to these cells and to control them as Indian Yogis do who pierce themselves with knives, the wounds immediately healing. It is said that Christian Scientists sometimes cure by centering the higher, divine consciousness into the performance of purely physical functions, which are the normal duties of entities far below the human plane. Disease can thus be cured if the will is sufficiently developed to transfer the divine, creative consciousness to the physical plane, but the process is abnormal and degrading to the higher consciousness, and must react injuriously in this or succeeding incarnations.

Let us treat our bodies as we would treat a favorite horse, for instance, with kindness and firmness, supplying it with all that is needful for health and well-being, and training it to be the most perfect expression possible of the soul. So will our bodies become fit and efficient instruments for bringing the real man into contact with the molecular plane and the highest interests of both body and soul will be served, for we want to live through it rather than in it.

JOHN SCHOFIELD.

REVIEWS

THE LIGHT OF SCIENCE AND THE CREED OF CHRIST.*

There are few greater services that can be rendered to an age or a people than a just and sympathetic appreciation of its own inmost thought. Of all knowledge that of self is at once the most potent and the most difficult to reach. That man is rightly our friend in whose eyes we may see ourselves as we are; who can interpret and share our aspirations and ideals, who can reveal the fault and weakness to which life-long familiarity has blinded our eyes, and whose love rekindles in us the dynamic power of self-confidence—of faith in the ultimate integrity of our own souls. Too often criticism, deeply penetrative and searching, lacks or withholds this last life-giving gift of friendship, and in so doing fails at once of its aim and of truth. For of what we are, of all the qualities that fringe and blend into our natures, none is so deeply true, so essentially the self, as this inner integrity of soul. It is only the friend who can see us as we are. And to be the friend of an age or a people is to come near to greatness. To the unknown author of *The Creed of Christ* and *The Creed of Buddha,* the whole Western world owes the lasting debt of gratitude such friendship must incur—none the less real because in part unconscious and indirect.

It is not my purpose to try to summarize these two books, nor to yield to the temptation to quote from their pages passages of peculiar insight and beauty, so that the author might speak in them for himself. Rather do I wish in the brief space allotted me to express in my own way the thoughts they have prompted,—old thoughts, many of them as old as my membership in the Theosophical Society, but which this reading has brought again with added force and clearness and something of that "alienated majesty" of mien with which our unspoken thoughts and unfulfilled purposes return upon us in the words and acts of others.

A man's genius is revealed in his works; and if we are to look for the deeper genius of the West, for the integrity of Soul which underlies its restless turmoil, we should be wise to turn first neither to its failures nor its weakness, but to that which it has won of permanence and truth. Of all the accomplishments of the West undoubtedly the greatest is its Science, so that the questions come to us: What is the inmost faith of Science? What is the spirit that has made it strong and which leads it on through partial truths to truths of greater depth? What are the central truths which guide and light its life? It is only as we are able to answer these questions, as we can see the light of our own time and race, that we shall be able to understand the shadows which it casts or discern the veils which have been drawn across it.

To the man whose science comes to him at second hand it stands most often as a body of assured truth, couched in the final form of law and formula,—as an achievement which is great because it is useful, since by its means man has bent nature to his will and made it minister to his wants and comforts. But to the

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* *The Creed of Christ;* John Lane Co.
The Creed of Buddha; John Lane Co.

scientist Science is quite other than this. To him its truths are never final. Each veil that is lifted reveals other veils within. Fronting life itself—in the presence of the infinitude of Being—he is looking not to the past but to the future. For him Science is not accomplishment, but movement and growth—the movement of his Spirit toward the unknown heart of life—the growth of his consciousness of law. And, whether he knows it or not, he is guided in this movement by faith, by a deep instinctive faith he can neither prove nor question, that there is a heart of life toward which his spirit moves, that the universe is somehow one and that its unity is imaged in law. This is at once the simplest and the deepest faith of Science, whose perpetual search is for the revelation of unity in diversity—for the one substance underlying all substances, for the one force of which all forces are expressions, for the one root of life, from which all vitality is drawn. Were it not for the faith that this unity exists, the persistence with which it is sought would be wholly inexplicable. Were it not for faith in the universality of law, and the integrity and self-consistency of Nature, it would be both impossible and meaningless, and were it not for the movement of man's spirit toward the heart of life, and for his faith in his own power to grow and reach toward it, he would lack both incentive and will to initiate the quest.

If, then, the light and faith of Science may be taken as reflecting the true genius of the West we see it in a simple triune form.

Faith that the universe is one.

Faith that law is universal.

Faith in the power of man to image in his consciousness the whole of which he is a part; and the will through ceaseless effort and growth to realize that power.

Yet in the common thought of the Western world each one of these faiths meets categorical denial. Across each facet of its genius a veil of negation is drawn.

The first of these veils is the false duality which dominates all our thinking and lets us see nothing whole. Nature and the supernatural, religion and science, reality and unreality are seen as alternatives as mutually exclusive as are the existent and the non-existent. Between them a great gulf is fixed unbridged in common thought, which would make us take our stand upon the one side or the other, but forbids us to stay in both. And because of this severance the West is living always in a divided universe at war with itself. The instinctive faith that life is whole finds small support in popular philosophy.

There are many reasons for this, and in the closing chapters of the *Creed of Buddha* they are traced and analyzed with consummate skill. But the fact itself is obvious, and brings with it the second misassumption: that as there is a world of law where effect follows cause in inevitable sequence, so is there also a world where law is suspended and where the chain of cause and effect is broken by an arbitrary and foreign power. Enthroning law in Nature we still place ourselves strangely outside its realm. All about us we have learned to see the law of growth and evolution. Of beast and bird and plant we recognize this law, and see how the need and struggle of their lives have made them what they are. But we rarely apply the lesson to ourselves or base our lives upon it. We do not think of growth, but of the present. Or, if we turn our thoughts to death and the beyond, we look either for a salvation we have not earned, a gift from without bearing small relation to our deeds and aspirations, or else to complete oblivion in the gulf of nothingness, which the duality of our thought draws round the outer world. We shirk the responsibility of realizing that our future must be the inevitable consequence of our present, that "character is destiny" and that our lives are in our own hands. The demand which such a realization makes upon the will is greater than we are ready to meet, and the common thought gives us an excuse for our spiritual indolence. From this indolence rises the veil obscuring

the third facet of the faith of Science. It is the veil of dogmatism, which is in essence the denial of growth.

Most often, I fancy, these qualities which are here put forward as veils across the light of Science are considered as part of that light itself, and perhaps dogmatism is peculiarly regarded as inherent in the scientific spirit. Yet the progress of Science is one long record of half truths outgrown and laid aside, and just so far as it has been dogmatic its progress has been impeded. Dogmatism is the weakness of age—the sign that a man's race is run and that accomplishment lies behind and not before him. It is the very obverse of faith, and the cessation of movement. It can form no part of power. It can light and guide to no advance. It can only dull and drug our wills, whispering we have won the goal and bidding us stop and rest.

Thus we find the greatest work of the Western world based upon a faith antithetical at each of its points to the tacit assumptions of the common thought, which flowing back upon this faith obscure its light and clog its movement. The crying need of the Western world is that this antithesis should be removed and its thought brought into line with its deeper faith and the sources of its power. It must find a philosophy expressive of its genius.

Were this indeed a divided universe—were each man's genius wholly separate and isolated from all others, then if we could speak at all of the collective genius of a race or age, it would be evident that the philosophy expressive of this genius must be new born with it. But just as genius is unique in some one or other of its aspects, so also in its deeper essence is all genius one and the same. The light of Science which we have viewed as the genius of the West is no more of the West than of the East. It is universal; reflecting in its simple trinity the faith of the soul of man in his own integrity and in the integrity of the Infinite Life about him—and in the time-long brooding of the East, in the wisdom of the Upanishads, in the teaching of the Buddha, in the ministry of Christ, this faith has been given fitting form and mental imagery. The philosophy the West so sorely lacks is ready, developed for its need.

It is at first sight strange that the great lack and need of the Christian world should be precisely for the philosophy and mental outlook of the Christ. Yet a very cursory view of the theology we call Christian will show how foreign to the life and teaching of Jesus is the attitude it inculcates. Its philosophy and entire outlook upon life is Hebraic; and only at its heart—in the majesty and undying power of the words and personal example of the Master—does it image and draw us to the light of the Spirit. For nearly two thousand years the philosophy of Israel, interpreted and sharpened by the decadent sophistry of Greece, has dominated the thought of the West. In the concrete world of Nature, Science has thrown off this bondage—and within the scope of its freedom all unconsciously has rediscovered and adopted something of the Creed of Christ. For this creed is pre-eminently the creed of freedom, the faith of the strong and untrammeled soul.

As we look back to the beginnings of the Christian era we can see how inevitable was the triumph of Israel,—the one strong current in the dying flux of Western paganism. Into this current at its source Christ poured the full measure of his spiritual life. And there, as the little leaven that leaveneth the whole lump, his Spirit has remained, gradually purifying and colouring the stream of Hebrew thought until to-day, through the transformation this age-long work has wrought, we can see something of the vision the Master himself possessed, feel something of the spiritual power which moved his soul. For centuries we have professed his name. The day is drawing near when we may profess his faith. Were the West Christian in fact as in name there would be no antithesis between its genius and its thought, and the light which is guiding Science to the conquest of Nature

would light the way to a far wider conquest—that of the kingdom of the Heavens and the powers of the Soul of Man.

To direct thought back to the faith which lit Christ's life, to show that this faith images the eternal and immutable laws of the Soul, and so unlocks its power and its genius, is the aim of *The Creed of Christ* and of *The Creed of Buddha.* It has also been the aim of the Theosophical Society for the thirty-four years of its activity. The message of the Christ was not other than the message of the Buddha, not other than the message of the Upanishads, not other than the message which the Soul is ever whispering to the mind. The leaves which are missing in one folio are found in another. For truth is one; and "There is no religion higher than Truth." The message of Christ has been overlaid and distorted through the centuries by the spiritual indolence into which Israel fell after the passing of its seers and prophets and by the intense concreteness of its mind, which materialized all it touched and to which our Western world is heir. From these two causes rise, as we have said, the barriers to its genius. But in the deep-seeing, brooding mind of the East the message has remained unhardened, whatever other veils have risen round it. In the East to-day is the philosophy the West so sorely needs. In it are the keys which will set Science free from its thraldom to the physical and enable it to carry the fundamental axioms of its faith into the Spiritual world as into the visible realms of Nature. As it does so the old dualism between nature and supernature will pass away. We shall see the universe whole—including love and aspiration and hope and fear and joy and the movement of the Spirit as now we see it full of vibrating form. We shall know that all is under law—that nowhere is a lawless realm—that as a man sows so also shall he reap. And basing our lives upon law we shall grow in its knowledge till we see of our own vision that the meaning of life is growth and that the heart of life is good.

To interpret the East to the West, to quicken its will and rouse it from its spiritual lethargy, to restore its faith in its own Soul, to set free its geinus, and turn the power it has gained by the conquest of the concrete back to the conquest of the inner worlds, this is the task that must precede the dawn of the new era. To perform this task the Theosophical Society was founded and for more than a third of a century has labored faithfully for its fulfillment. That its labor has not been in vain is evidenced in endless ways, but rarely has the world echoed back its spirit and its aim more perfectly than in these two books upon the Creed of Christ and the Creed of Buddha. H. B. M.

The Spirit of the Upanishads, or, The Aphorisms of the Wise (The Yogi Publication Society, Chicago; price 50 cents). The author of that remarkable book, *The Creed of Buddha,* speaks of the Upanishads as follows: "Greatest of all the forgotten thinkers of antiquity, greatest, as it seems to me, of all who have ever consecrated their mental powers to the service of Humanity, was the sage whose vision of reality found expression in the parables and aphorisms of the Upanishads. So lofty was the plane on which his spirit moved that, however high the fountain of idealistic speculation may ascend in its periodic outbursts of activity, it can never do more than seek the level of his thought" (p. 23). He adds in a footnote: "The Upanishads were, no doubt, the work of many minds; but behind those many minds stands, if I am not mistaken, the shadowy form of one Master Thinker, *Il maestro di color che sanno.*"

And one of the most striking qualities of the author of such praise is his splendid impartiality. We are impressed, more forcibly than ever, with the need of a good translation of the Upanishads. Several have been rendered into beautiful English by Mr. Charles Johnston, his thorough knowledge of all the books naturally giving his selections an added value. But there is no complete translation which is readable. The one given in "The Sacred Books of the East" is hope-

lessly wooden and occasionally meaningless. This little volume, *The Spirit of the Upanishads,* published in 1907, but only recently brought to our attention, is, in those respects, no better. But it has a very distinct value. It consists exclusively of extracts, and is not spoiled, therefore, by the misinterpretation of some Chicago "yogi." And, besides giving extracts from the Upanishads themselves, it draws largely upon the really great commentators, such as Shankaracharya and the author of the *Yogavasishtha.* The publishers acknowledge their indebtedness to the "original translator of many of these aphorisms," Professor M. N. Dvivedi, of Bombay, who, among other qualifications, had the advantage of some instruction by Madame Blavatsky during her residence in India.

The extracts are divided into chapters entitled "The Threshold," "The Absolute," "The Way," "The Law of Karma," and so on. In the first chapter, after selections from the Upanishads, we are reminded, in this saying from the Atmapurana, that it is not the senses themselves which are the real source of error: "From the senses finding each its own gratification in the objects peculiar to each, there arises no real happiness, but only a temporary allaying of the fever of the mind." Then that fundamental doctrine of the Upanishads—that God, in the highest and absolute sense, "is other than the known as well as the unknown." Yet there is the real Self, "the real Witness, all consciousness, who unites in one grasp the actor, the act, and the variety of objects apart one from the other. 'I see, hear, smell, taste and touch,'—in this form does the Witness unite all in one continuous consciousness, even like the lamp suspended in a theatre. The lamp in the theatre takes in the master, the audience, the actors and all, without distinction, in one sweep of light, and continues to shed the same light even when all these are not there." But, so as to bring the conception nearer our reach, we are told: "As light belongs to the sun, coldness to water, and heat to fire, so do existence, consciousness, bliss, eternity, immutable purity, belong by nature to That."

The translation may be clumsy, but nothing can veil the splendour and yet the tenderness of a conception such as this: "As a hawk or an eagle having soared high in the air, wings its way back to its resting-place, being so far fatigued, so does the soul, having experienced the phenomenal, return into Itself, where it can sleep beyond all desires, beyond all dreams. . . . The sun does not shine there, nor the moon, nor the stars, nor even these lightnings, least of all this fire; everything becomes enlightened in its light, the whole of this shines through its lustre."

In a chapter entitled "Freedom," there are some extracts from the *Yogavasishtha,* which should be helpful to all of us, particularly at times when our respect for the great law of cause and effect, of Karma, impresses us unduly with a sense of our own limitations. In the Spirit—and we are the Spirit—there are no limitations. "The wise, relying on necessity, should not give up free personal effort, for even necessity works through freedom. . . . In this world, oh child of the Raghus! everyone can always compass everything through well-directed personal effort. . . . Even the body being of illusion, where could there be any room for necessity? That the Vedas speak of necessity is only for the enlightenment of the ignorant."

Also from the *Yogavasishtha* we get this: "I have studied enough of philosophy, nay, I have talked and taught it to my fill. And now I am convinced there is no condition higher than that Silence which comes of the abandonment of all latent desire." Lest it be thought, however, that such "abandonment" implies inaction, the same authority warns us: "Attach not thyself to Action; but equally attach not thyself to stupid inactivity and suspension of all Karma (action) whatever;—*be* what you *are,* equal in all conditions. . . . Relate not thyself with the future, nor with what has gone by; live out the present with smiling heart.

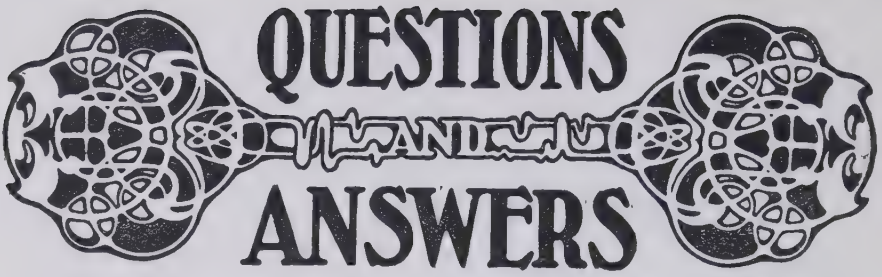
. . . The Soul imagining itself into the act, takes on the result of that act; not imagining itself into the act, it is ever free of the result. . . . In all acts whatever, whether of commission or omission, there is nothing, save absence of attachment, to distinguish the fool from the man of wisdom. . . . The traveller with mind firmly fixed only on the goal he is approaching, never feels the motion of his legs along the road he treads: act thus in all you do. . . . He is never overjoyed though often coming to good things; he stands firm as Meru under the direst calamity; he walks the world like a god, finding Self in the bliss of Self in everything whatever."

Theosophists value such teaching none the less for knowing that the Way can not be found by any one road. "To each temperament," as *Light on the Path* says, "there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder." The Upanishads, taken by themselves, would be too impersonal for most people: they lack the human element of worship. For the Hindu, this is supplied in other sacred books, giving the stories of Krishna, of Rama, and of gods (Sages) not known outside of India, who arouse the most passionate adoration in their devotees, and serve to bridge the gulf between the personal and Impersonal.

Buddha, without actually adding to the doctrine of the Upanishads, emphasized some of its features at the expense of others—particularly by insisting upon the need for universal love and charity. His system of meditation began with this practice: "He lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure" (*Tevigga Sutta,* III, i).

Christ struck a still more intimate note. While the Upanishads taught the spiritual identity of all creatures, and while Buddha expressed the same fact in terms of universal love—which he lived in everything he did and said,—Christ gave himself as the symbol of a perpetual sacrifice and taught men to love "the Father," as he himself loved Him. He used this term in different senses, and often, when speaking to his disciples, in a sense but little understood. Esoterically, it expressed an utter and consuming devotion to the One who had sent him on his mission, and who, throughout it, was with him constantly. His, then, was (and is) a love so great, both for the divine and human, that it stands as an everlasting monument to the Way, the Truth and the Life. Love was the truth of his life. By means of it, he achieved all things. Without it, we can achieve nothing. If we read the Upanishads in that light, we shall understand them; but if we read them merely as philosophy, merely in order to cultivate an attitude of *mind,* we shall miss both their meaning and their value. We can test our grasp of them, in so far as they help us to love more truly the Master, and our brothers, for whom He lives.

T.



QUESTION 103 (*Continued*).—*Why is so little attention given in modern theosophical teaching to the healing of bodily ailments? Healing the sick was a part of Jesus's ministry, and he transmitted that power to his disciples. To-day we see Christian Scientists and many other "ists" attempting to heal the sick and to better material conditions by various mental agencies. Does Theosophy approve of the end they seek? If so, what better means to that end does it suggest?*

ANSWER.—I think the principal object of the modern theosophical teaching is the reawakening of the human being to his spiritual consciousness, and the greatest hindrance to the attainment of that object is the strong materiality of our race. If there is much bodily suffering amongst us, and if our life conditions are very difficult, we can see therein an attempt of Nature to throw us back upon ourselves, upon that part of us which is not touched or disturbed by any material deficiencies. Thus Nature is aiding the efforts of Masters to accomplish the regenerative work in our race, and it would mean that Masters were defeating their own ends, should they now teach their disciples to cure bodily diseases or to better material conditions. The extremely material tendency of our race would moreover in any case demand material causes for the miraculous healing of the sick, as we can see even now in the rare cases where a really good result is obtained by Mind Healers and other similar societies. The scientists, whose authority is still almost limitless in our "civilised" countries, either deny entirely the fact or they try to give some material explanation why the sick have been restored to health. Thus we can easily see that no good for our race would result by any attempt of the Masters to lessen our material sufferings.

The truth is, that, were our mental condition a sound one, our material condition would be so also; but as our mental state is an extremely anomalous one, it reacts on our material conditions. We are to endeavour to "cleanse our mind body and to make clean our heart," and this is what the Masters are teaching us. Then, when we have thoroughly accomplished that, we shall find ourselves also fitted with a sound body, for a sound mind can only live in a sound body. The real suffering of our race does not consist in bad material conditions, but in the low state of consciousness of man. X. Y.

ANSWER.—There is no doubt that the healing of bodily ailments can be done by more than one method and that there are almost as many ways as there are men. If, therefore, Theosophical teachings were to dwell upon certain theories, they would surely hurt the feelings of one man or the other, whose experiences have been different. At the same time, a dogma would be introduced and a fundamental principle of the Theosophical Society violated. Furthermore, it has to be borne in mind for what object the Theosophical teachings have been given. They were intended to show the world old truth again, and to stimulate some souls to turn again to the old path towards the Gates of Gold. We have been taught to

strive first of all, for the Kingdom of Heaven, leaving everything else to the great law. This was a point which Jesus insisted upon most eloquently, and he considered it the mission of his life to preach the truth of that Kingdom. Thus we see that he transmitted his power to his disciples to go to every part of the world, to teach all people and to baptize them. They were able to comfort the depressed, by giving them the heavenly bread. The tenor of all their teachings was to lead a pure life and to acquire the powers of a pure heart, but not to acquire certain healing powers. The Master and the disciples to whom he gave his power were able to recognize fully by their wisdom whether the Karma of the afflicted allowed him to be helped, and they were able to cure him by forgiving him his sins. Where is the Christian Scientist of to-day who could claim to be wise enough to look into the hearts of men and to know whether the hour has come? He can only press back the illness for some time by uncontrolled powers, but he can not eradicate the evil. One day the opposing force will, with intensified power, fall upon himself and those he wished to help. If the Master showed his healing powers it was also for a reason similar to that which induced H. P. B. to make her experiments. He had to show the unbelieving masses his power in order to convert them by what they could see. It was the right time for such a procedure, and in every century there have been adepts who produced physical phenomena in the hope that some of the spectators might turn and believe. But we read what Christ himself said about those who do not see even with their eyes open. Now the time for such phenomena has passed and not yet come again, but the Theosophical teachings are to stand through all periods, and thus can only deal with eternal truths and spiritual things which are in all eternities. There are more reasons why Theosophy can not approve of the ends of the Christian Scientists. The latter tend to use divine powers to cure bodily ailments, and their aim in the long run is an enlarged, refined, healthy and happy personality. They aim to make that same personality strong, which all occult teachings maintain has to be overcome if any advance in spiritual life is desired. From an occult standpoint bodily ailments have to be considered as something from which we have to learn, and we have to look at them in the light of Karma. They are the effects of what we caused,—in this life of another. It is quite natural if we try to overcome illness, but we should not try to draw down the forces of higher spheres for this purpose. Unknowingly, thousands of men invoke forces the action of which will destroy them after a certain point has been reached. It is wiser and safer to go the way which has been shown by the Master in the Sermon on the Mount, instead of striving to find out his ways of healing and to try to imitate him only in them. This would be as though a child tried to experiment with high tension electrical currents which might be fatal to skilled engineers. But if we duly follow the Golden Rules of the wise ones, striving patiently and with true aspiration for the light within us, we will reach a point where all these pains will afflict us no longer. And this is the only way of healing our troubles by mental agencies of which Theosophy can approve. E. J. W.

ANSWER.—What are bodily ailments? What is the body but the temporary expression of the soul within? With few exceptions the bodily ailments are the expression of inner discord, of some Karmic causes which are better worked out that way than left as a festering cause of disturbance within. When we have an attack of measles we do not try to suppress the eruption. Thus in regard to Theosophical teaching, we should rather try to live the true life because it is right so to do, and because that life is the expression of the Soul, than do so because of the gain to our body, either in health or material comfort, or possessions. In the ministry of Jesus it was ever the quality within which made the nature whole.

Theosophy approves of the motto, "Do your duty, come what may." There is no better means. And so long as any body of "ists" do their duty to the Soul

and follow means to that end, so long is Theosophy in accord. But when the single eye of duty to the Soul for its own sake, is sacrificed to material advantage to be gained by the process, no worse means can be found. The cause of disease is thrown inwards and the expression is transferred to the Soul. The mind is hardened and rendered rigid in place of being elastic; and the last state of that man is worse than the first. A. K.

ANSWER.—Theosophy can not accept the methods of the "Christian Scientists" and other "ists," because it holds them to be erroneous and misleading. It maintains that the healing of bodily ailments of the personal man by means of psychic powers is as mistaken from a psychic standpoint as endeavouring to heal cancer simply by an operation. Cancer is the effect of impure blood and this can never be improved by operation on the organ attacked. The impure blood would be forced into another organ, in its endeavour to leave the body. The same results are brought about by the metaphysical healers. By means of psychic power they force the diseased elements—which in illness are trying to find an outlet in order to restore harmony to the body—back again into the bodily organism, without bringing about healing. Sooner or later the diseased elements will manifest themselves again, either in the same or in another form.

It is true, Christ healed, but not in the way the Christian Scientists heal. First of all he could not heal every one, but only those who had faith in him and whose Karma permitted them to be healed. His words to the diseased were: "Thy sins are forgiven, arise and walk!" Or: "Thy faith hath made thee whole!" Can the Christian Scientists forgive sins?

That which Christ accomplished can also come to pass through the power latent in every man—though by a much slower process—provided he strives to elevate his consciousness above the psychic to the spiritual world. In course of time all impurities, bodily, mental and moral will be expelled. In this manner the man will be healed gradually of *all ailments* through the power of the spiritual world; nothing will be driven back but all expelled. This is the method followed by Theosophy. It would elevate man to a consciousness of his divinity, and that maintained, all disease, all impurity must drop away from him. P. R.

QUESTION 107.—*Can some one explain the law of the occult universe with reference to the help from the Devachanic entities to mortal loved ones on earth, mentioned in Chapter XIII of* Ocean of Theosophy?

ANSWER.—Mr. Judge's statement in *Ocean of Theosophy* reads as follows: "But entities in Devachan are not wholly devoid of power to help those left on earth. Love, the master of life, if real, pure and deep, will sometimes cause the happy Ego in Devachan to affect those left on earth for their good, not only in the moral field but also in that of material circumstance. This is possible under a law of the occult universe which can not be explained now with profit, but the fact may be stated. It has been given out before this by H. P. Blavatsky, without, however, much attention being drawn to it."

What is referred to as having been given out by H. P. B. probably is contained in a paragraph in *Key to Theosophy*, in Chapter IX, to which also the questioner should turn. Here the *fact* is stated more in detail than by Mr. Judge, and if we will keep in mind that occult science deals with principles and will read with our spiritual understanding awake, I believe we shall find even in this passage the clue to the answer very plainly offered.

Now as human beings, either we are in essence immortal or we are not. If we partake of the immortal, then the diviner part of our nature must include or live upon the immortal plane even while we are in the body, for the immortal can not

because of its very nature become mortal. Unless this be true, the Theosophical teaching regarding the Devachanic condition between earth-lives is without foundation and becomes as unscientific as the theological doctrine of an unearned and unrelated Heaven. If the injunction of the Christian teacher to "lay up treasures in Heaven" means anything, there is an immediate, available connection or unity within us between earth and Heaven. "We are with those whom we have lost in *material* form, far nearer to them than when they were alive . . . not only in the fancy of the Devachanee, but in reality."

The treasures of Heaven can be nothing else than the fruits of altruistic endeavor, and every such aspiration is the action of some aspect of the tremendously potent power of pure love; love toward some one or more individuals or toward humanity collectively. The Ego in Devachan does not cease to love—indeed, there its love is realized to the full, for it is living out its heart's-desire. "Spiritual holy love is immortal, has its roots in eternity, and is not limited by space or time." Not only are we told this, but we intuitively know it is true. Love that is unselfish and pure does not cease whether its object be near or far, nor is it bounded by days or years.

The loved ones on earth—whose spiritual nature is nevertheless upon the same plane with the Devachanee (whether they are personally conscious of the fact or not)—must certainly feel the holy influence of such love. It will enter as a potent *cause* into their lives, not only for their moral good but as a karmic agency guiding material circumstance. Thus is unselfish love not only the key of Heaven, but indeed "the master of life." The perfection of that love we call Compassion—and "Compassion is the Law of Laws." A. I. M.

ANSWER.—Devachan, or "the Kingdom of the gods," is a rest for the soul between two periods of life. The stay of the soul in this subjective condition of happiness and peace, depends upon the merit of the soul, and is proportionate to the unexhausted psychic and spiritual impulses generated in life. It is a beautiful dream wherein our highest aspirations are fulfilled, and where we live with all those dearest to us; and the entities in Devachan, while wrapt in their own lofty visions, are not devoid of power to help their loved ones still on earth. *Chapter XIII* of the *Ocean of Theosophy* gives us many details, showing how Love is a great spiritual power to help, and the *"Key to Theosophy," Chapter IX,* has much more on these lines. "Spiritual holy love is immortal," says H. P. B. (*loc. cit.*) "and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, has a magic and divine potency which re-acts on the living." V. V. V.

ANSWER.—Briefly, it is the law of cause and effect. The entities in the state of Devachan can not, save in the exceptional cases named, emerge from that state for the purpose of helping their loved ones. We can go to them, but they can not come back to us. They, however, have left behind them while in life so great an aspiration for our good and well-being, that it draws us up towards their consciousness and lifts us up towards them, even though we do not know it.

A. K.

T·S·ACTIVITIES

ABRIDGED REPORT OF THE THEOSOPHICAL SOCIETY (BRITISH NATIONAL BRANCH), HELD AT 52 NORTHUMBERLAND STREET, NEWCASTLE-ON-TYNE, ON WHIT MONDAY, MAY 31, 1909.

The Convention was called to order at 3.15 P. M. by Dr. Keightley, and Mr. Woof was elected Secretary of the Convention.

A Committee on Credentials, consisting of Messrs. Bewick, Cuddon and Wilkinson, was duly elected, and its Report, as under, was submitted to and accepted by the Convention:—

Members present:—

H. P. B. Lodge, London	1
Newcastle Lodge	5
South Shields Lodge	6
Consett Lodge	4
Unattached	2
Proxies from Sunderland Lodge	2
Representing	20 votes.

There were also present Herr Weiss and Herr Wiederhold from the Berlin Branch.

Upon motion Mr. Carrick was elected chairman.

The following greetings were then read to the Convention:

Brooklyn, N. Y., May 4, 1909.

To the Members of the Theosophical Society, British National Branch, Greeting!

The Theosophical Society in Convention assembled has directed the Chairman of the Executive Committee to express our joy and satisfaction in having at the Convention, as representative of our brothers in Great Britain, Dr. Keightley, one of our most valued and trusted veteran members, whom we all love and admire, remembering that he was a close personal friend of H. P. B., and a close personal friend of W. Q. Judge. . . .

Two contributions to the Convention seem to us specially memorable and encouraging, and we therefore wish to impart them to you, in time for your Convention. The first is contained in the letter of greeting from our brothers in Norway. On their behalf, Colonel Knoff writes as follows: "We are convinced that this our connection with the international Theosophical Society will bring us much help and strength in our future work. In fact, some of us, I think, have already realized, to some degree at all events, this help and increased power, and we are looking forward to the coming years with hearts full of hope and trust and cheerfulness."

In the same spirit is the following message from Germany, forwarded to us by Mr. Paul Raatz: "One remarkable thing," writes Mr. Raatz, "I would like to

mention. Since our last Convention, when we became an international society, called, 'The Theosophical Society,' it seems as if many conditions had changed. At least I can say this in the name of many German members. We feel as if a new spirit had been born in the Society; each member feels himself to be a direct member, and each Branch a direct Branch of the whole Society. All intermediate steps, as for instance the National Branch, are left out. We feel *first* as members of the internatonal 'Theosophical Society,' and we become or are members of the 'Theosophical Society in Germany' *only* for the purpose of being able to do better work for the movement in Germany. So the German National Branch is no more a link between members and the international 'Theosophical Society,' but only a working instrument of the local Branches here in Germany. This means a great step forward towards realization of 'universal brotherhood' without any differences whatever, for him who sincerely feels it."

We think that these two extracts will please and encourage you, as you were the pioneers in the movement of re-integration, which has already borne such good fruits. Feeling confident that like good results are manifest, and will become increasingly manifest, in Great Britain also, we send you greetings and hearty good wishes for the success of your Convention, and all future work.

[Signed] CHARLES JOHNSTON,
Chairman, Executive Committee.

Read by Herr Ernst Wiederhold, of the Berlin Branch Theosophical Society:
THEOSOPHISCHE GESELLSCHAFT IN DEUTSCHLAND.

Berlin, May 25, 1909.

To the Members of the Theosophical Society, British Branch, in Convention Assembled:

DEAR COMRADES:

I am very glad to have the pleasure of sending you the hearty greetings and good wishes of the Theosophical Society in Germany. We can notice that our movement grows from year to year, and not only in numbers, but also in depth of mind and in a fuller understanding of the purpose of our international Theosophical Society. We are sure that you also will observe that your present Convention means a step onward in evolution, and we wish you great success in all proceedings of the Convention.

Just two weeks ago our Theosophical Society here in Germany had its Convention, and it was a very successful one; sixty-seven members were present, and ninety-nine votes were represented. One of the best points at the business meeting was the reading of the letters of greeting from our well-known comrades—Mr. Johnston, Dr. Keightley and Jasper Niemand. The latter, Jasper Niemand, wrote us that it is wrong to speak of theosophical and non-theosophical duties; that *every duty* is a theosophical one, given us from the soul, and that we have to fulfil every duty, even the smallest one, if we want to make progress in the union with the soul. And Dr. Keightley reminded us of another important teaching, namely, that "it is not enough for us *to know;* we must *be* that which we teach." That means we must try to "live the life of the soul," to put into every thought, every word and every action the life of the soul, and do it from the standpoint and in the name of the soul.

Is not the Convention one of the best occasions to call to mind all these points, and to once more resolve to manifest the power that lies hidden in them, waiting to be put into action?

Hoping that your Convention may be a very successful one, and full of harmony and brotherly love, I send you, in the name of the Theosophical Society in Germany, sincere greetings.

Fraternally yours,
[Signed] PAUL RAATZ.

Herr Wiederhold also read the following:

THEOSOPHISCHE GESELLSCHAFT IN DEUTSCHLAND. ZWEIG "NORD BERLIN."

Berlin, May 27, 1909.

To Our English Brothers and Sisters, in Convention Assembled:

DEAR COMRADES:

The sympathy which has existed for years between the German and English members of the Theosophical Society incites us to send you hearty greetings, and to express the hope that the blessing of the immortals, of whose existence so many of us are convinced, may rest on all your proceedings. We sincerely wish that your Convention may prove as elevating, harmonious and successful as that of our American brothers and ours here in Germany. For our success we were in no small degree indebted to the sympathy manifested by our comrades in America, England, Norway and other places. Accept our sincere thanks and best wishes for fruitful work. [Signed] ERNST JOHN,

For the Members of North Berlin Branch.

Dr. Keightley moved, and Mr. Maddison seconded, that suitable replies be written to the senders of these greetings.

The following letter was also received some days after the Convention:

Christiania, May 26, 1909.

DEAR MRS. KEIGHTLEY:

I have your letter of May 22d, and hasten to answer it, at the same time giving you a short report of the outer work of the Norwegian Branch of the Theosophical Society during the last winter.

The Branch work was resumed on September 17th, and a meeting has been held every Thursday from 8.30 to 10 P. M. The number of the meetings is thirty-two.

Our Annual Convention was held on the 20th instant, and further Branch work is suspended till the autumn.

There have been held four public lectures, average attendance, fifty-one; and seven lectures for members and others invited to come, average attendance, thirty-three. The topics of the four public lectures were: "The Evolution of the World and Man" (twice), "The Symbols and the Seal of the T. S.," "The Soaring of the Soul." The seven other lectures were on, "The Zodiac," "The Sidereal Year," "The Four Spiritual Seasons or Periods of Activity," "The Immigration of the Aryan People to Norway," "Their Religion, Symbols and Picture Writings (Runes)," "The Old Norse Mythology," "The Song of Odin and Voeluspaa," esoterically explained, "The Mythical Investigation."

The twenty-one meetings were for members, but the door was kept open for occasional visitors. At these meetings one of the attending members read something from some book, pamphlet or magazine on a topic chosen by himself, and commented on it while reading. Afterwards those present were invited to put questions or give their opinions. The average attendance at these meetings has not been more than twelve.

Our work has for many years been hampered by lack of able workers, and the few workers have had very little time for preparing lectures or papers to be read at the meetings. We have, however, kept up the work, and, in one way, we have been successful, viz., to carry on the work in the spirit of tolerance and brotherliness. It is this spirit which the world is lacking so sadly, and which it is more important to instil in the mind of the race and the nation to which we belong, than all the knowledge of ancient and modern sciences.

So we are going on trustingly and patiently, leaving the results to be taken care of by the Divine Law.

With many hearty greetings from the Norwegian Branch of the T. S. to the members of the English Branches in Convention assembled on May 31st this year!

Sincerely yours,

[Signed] THOMAS KNOFF.

Mr. Binks read extracts from letters from Mr. Bartlett and Mr. Smyrke, both of whom were unavoidably prevented from coming to Convention, but sent their hearty greetings and good wishes.

Reports and greetings were then read from the local Branches, following which Dr. Keightley presented the General Secretary's Report for the past year, as follows:

REPORT OF GENERAL SECRETARY.

During the past year the activities of the Society have been mainly in the direction of consolidation. The Branches show by their individual Reports what their activities have been, and they show a gratifying persistence in spreading and in increasing their area of work. It is gratifying to find this because there are at present several well-known causes which act against the spread and acceptance of doctrines known to be theosophical. But what we may term the Theosophical Movement is above the area of these difficulties and here progress is found to be greater. The world of ideas responds in no uncertain manner, and human beings who are ripe for progress eagerly search for and accept the mystical idea to which Theosophy has given coherent form and substance. While one would willingly see a large membership, provided it was a consolidated one, it is far wiser and far more profitable in the interests of Theosophy that the membership shall be comparatively small, provided that those members are devoted to the practical carrying out of the three objects of the Society. It is a truism that unity is strength, but devotion to the ideal of Theosophy on the part of comparatively few, is a far stronger force than a sentimental adhesion by many who do not know what they are talking about. One would prefer Paul and his companions alone than the multitude who shouted "Great is Diana of the Ephesians" for two hours in such aimless fashion.

No new Branches have been added to our list, but all have proved more active this year than last. Some active members have removed from one town to another, they have left active Branches and have already formed new centres which, there is every reason to believe, will develop into Branches in the near future.

Of the members we have lost four by death, and one lady has resigned. We have gained seven members by those who have joined the Society.

Through the kindness of the Society in America we have the privilege of each member receiving the THEOSOPHICAL QUARTERLY on becoming a member. Really we make no adequate contribution to their funds, and I would desire to recommend to the consideration of the Society whether we can make some such contribution. Each copy costs more than sixpence to print and forward, and some part of this expense we may surely bear. The QUARTERLY is placed in twenty-three public libraries in London, and its utility is shown by the letters received by the Corresponding Secretary to the Executive Committee.

The Report of the Treasurer will be laid before you in due course, showing that there is a balance on the right side.

The Report of the Corresponding Secretary of the Executive Committee will be laid before you, showing the utility and value of this branch of the work. It may very possibly be that suggestions will be made for the furtherance of this plan. Suggested in England, it has been adopted in Germany and in America with very advantageous results, and there can be no doubt that our Branches and members may make of the Correspondence Plan a means of closer unity to an extent only determined by their own energy of action.

Finally the Report of the Publication or Pamphlet Committee will be laid before you. The work so accomplished has been very considerable and would seem to promise still greater developments. Here again, the circulation of the pamphlets and the number published must depend on the energetic activity of our members. They only determine what can be done.

In conclusion, I would point out to the Society that this is the first Convention which occurs after what may be called the critical year of the cycle of T. S. work. The spread of Theosophy and its leavening influence in the life of the world around us, really depend on what we as professing Theosophists actually are. Here again we choose. From the point of view of the world at large, this is the way of self-sacrifice, and the work of the Society will prosper as *we* live the life so that others as well as ourselves may know the doctrine.

The Report was unanimously adopted.

Mr. Lincoln then read the Treasurer's Report.

Dr. Keightley then read the Report of the Corresponding Secretary to the Executive Committee, as follows:

Glanmawddach, Dolgelly, N. Wales.

REPORT TO THE CONVENTION OF THE T. S. IN ENGLAND, 1909, OF THE CORRESPONDENCE PLAN.

A year has passed since I had the honour to report the progress of the Correspondence Plan to the Convention of the T. S. in England, and I now have to say further, as follows:

The Plan. During the past year, the Correspondence Plan has been carried on as outlined to the Convention of 1908.

Correspondence with Corresponding Secretaries in England. These have been regularly written to, and I have requested that each such Secretary (of which there are five) shall please report the work done for each Branch, to this Convention, either in person or by letter.

Correspondence with the United States. With the fraternal assistance of Mr. Charles Johnston, in consultation with other members in America, correspondence was initiated between five American members belonging to Branches in various parts of the States, and our Corresponding Secretaries in England. By the courtesy of our Secretaries, I have been enabled to read some of these letters, and have found them one and all of much interest and full of helpful thought and fraternal sympathy. We are all deeply grateful to our American fellow-members for their prompt and efficient assistance in our Plan.

Correspondence with Germany. In Germany, Mr. Leopold Corvinus was appointed to the office of "Corresponding Secretary to the Executive Committee." He has been in quarterly correspondence with me, and has organized the Plan in Germany with thoroughness and enthusiasm; our German fellow-members have aided him to carry out the Plan successfully by their conspicuous devotion. When I suggested that they should correspond in their turn with our American correspondents, they not only did so at once, but also availed themselves of a fraternal offer made by Mrs. Paul Raatz, to the effect that she should give them regular lessons in the English language, so that they might better come into touch with us and understand our literature. These classes of Mrs. Raatz are doing an admirable work in knitting us closer together and have our grateful thanks. I append the latest Report of Mr. Corvinus for the information of the Convention, and in order that they may see with what vitality and energy the Plan has been received in Germany.

Correspondence with Norway. Lieutenant-Colonel Knoff, President of the T. S. in Norway, has from time to time informed us of the work and studies of his Branch. This is the only Branch in Norway, and its members as a rule

have no English. I hope to be able to append a Report from Lieutenant-Colonel Knoff.

General Correspondence. Under this heading comes correspondence with enquirers and with Corresponding Secretaries. The number of letters written by me in these directions since my Report of 1908 is two hundred and fifty on my register. There have not been many enquiriers, but such as there have been have continued to write and to study, as well as to pass on to other friends the books loaned to them and the information given. In this way the Plan is in touch with a larger number of enquirers than those whose names are actually upon our books.

General Remarks. Our thanks are due to our fellow-members in America, in Germany, in Norway and in England for the formation of a bond which must do much to strengthen our knowledge of and our sympathy for one another. Already, in many respects, the Plan initiated by the late lamented Miss Hargrove has been of value. It has somewhat languished in England so far as correspondence between the various Corresponding Secretaries and the Central Secretary is concerned. I would suggest that the Convention should discuss the subject after all the Reports from the Corresponding Secretaries have been heard, with a view to deciding whether or no the Plan is of use, and whether or no it shall be carried on. If carried on, I would further respectfully suggest that the Secretaries appointed by the various Branches as Corresponding Secretaries, shall arrange for regular correspondence as between themselves, at home and abroad, and shall only write to the Central Secretary when so inclined, or when that officer can be of use. Furthermore I would suggest that, if the Plan is to be carried out, it is of a very real importance to the T. S. and its work in the world, that each one of us who accepts office shall carry out the work of that office and its duties towards the Branch and the T. S., in the spirit of self-sacrifice and untiring devotion, of faithful and punctual performance of the duty undertaken. It has been said that this is the day of small things: hence our duties may appear to us but small things, the non-observance of which entails no loss to the Society or the world. If we take this view, we shall err greatly. There is no duty too small that it may not be *the bearer of a flame of devotion, of a great spiritual potency.* It is not our acts, but the energy and the love ensouling them that counts. Many of us believe that our devotion evolves a spiritual energy which can be and *is* used for the helping of the world by the great spiritual Teachers and Masters: if this be true, then every failure in duty is a break in the chain of *their* work, and what may seem to us to be but a small lapse in our duty, may be really a gulf which it is hard to bridge over, since it must mean a break in that energic chain. It is not what we do, but what we are—the forces which we set in motion—which counts in the spiritual world. And although we must all of us feel that we could have done better work in the direction of the Correspondence Plan, yet we trust that a beginning has been made which will lead to greater things in the future.

With cordial greetings to the Convention,

I am,
Respectfully and fraternally,
[Signed] J. W. L. KEIGHTLEY,
Corresponding Secretary to the Executive Committee.

Berlin, May 17, 1909.

DEAR MRS. KEIGHTLEY:

I thank you very much for your last letter; especially the kind words about the English lectures of my mother, gave us all new hope and confidence for the future.

A year has passed since our last Convention in Germany took place and since the Theosophical Correspondence was founded in Germany. During this year all the German Branches have elected Corresponding Secretaries (with the exception of those Berlin Branches who come together too often to correspond). In Dresden, Mrs. Anna Toepelmann was elected; in Flensburg, Mr. Buhmann; in Munich, first Miss Hedwig Steglich, and as she removed to Dresden, Mr. Georg Bader; in Neusal, Mrs. Helene Frink; in Suhl, Mr. Adolf Kolb; in North Berlin, first Mr. Philipp, then Mr. de Nève; in Berlin, I myself. In the beginning the Branch Secretaries wrote only to the Central Corresponding Secretary in Berlin; since a few months they also correspond with each other, as you wrote that this would strengthen the sympathetic bond between them. We do not correspond with strict regularity, but usually the answer to a letter follows fourteen days after it has been received. Most of the Corresponding Secretaries read the letters they have received at the internal meetings of their Branch, so that all members may enjoy the contents. We have written to the American addresses you sent, and from Indianapolis, Dayton, Cincinnati and Holywood, very interesting answers have been received. The second set of letters is on the way to America. Frau Frink in Neusal and Mr. Weiss and Wiederhold in Berlin, have been so kind as to undertake this correspondence. The letters of the foreign Corresponding Secretaries are circulating among the German Branches. The plan of this correspondence has been taken up in Germany with the greatest enthusiasm, and has met with the widest interest; from all sides we have heard that the work of the several Branches has been enlivened, and that the feeling of brotherhood has been increased and deepened. We are going to introduce this correspondence plan in our Berlin Branch. We have almost ninety members, and some live at such a distance that they can not attend the meetings regularly. Therefore a Committee has been appointed to work out a Correspondence Plan, similar to ours.

I hope that your Convention will be a full and satisfying success, and I wish especially that the Correspondence Plan will receive a fresh impulse.

Very gratefully yours,
[Signed] LEOPOLD CORVINUS.

The Report was unanimously adopted.

Mr. Cuddon then read the Report of the Pamphlet Committee, which was unanimously adopted:

Marlborough House, High Street, Manchester Square,
London, W., May 28, 1909.

FELLOW MEMBERS:

We have much pleasure in laying before you the Report of the first Pamphlet Committee.

We were elected at the last Convention for the purpose of publishing and distributing pamphlets written by members.

We are able to report that two pamphlets have been published: No. 1, "The Influence of Theosophy in Daily Life," and No. 2, "The Theosohical Society: Its History and Constitution."

No. 1 was almost immediately sold out and reprinted, and No. 2 is about half sold. In each case we had 500 printed, and we have been able to get a reprint of No. 1 for our fellow-members in America.

So far as finance is concerned, our Profit and Loss Account shows a balance in favour of the Society. At present there are on hand 350 copies of No. 1 and 300 copies of No. 2.

From our experience in the work we are of opinion that this particular activity of the British National Branch is a most valuable one, as we are able to spread our ideas in the right direction. The pamphlets are not thrown broadcast,

but are judiciously distributed by our members, and they are made up in such a way that they shall last a considerable time, and the probability is that they will be read by many.

There are suggestions to hand for No. 3, and we believe that it would be best to print "The Vow of Poverty," by Jasper Niemand. The necessary permission has been given, and if the Convention does not suggest any other subject, it only remains to hand the matter over to the printer.

All the details of management are now in working order, and it is possible to get the pamphlets printed quickly and cheaply.

[Signed] Mrs. J. W. L. KEIGHTLEY,
Mr. BASIL CUDDON,
Mr. A. D. CLARKE,
Chairman.

Mr. Cuddon also submitted a balance sheet of the Pamphlet Fund, which showed a debit balance of one shilling, but 350 copies of No. 1 and 300 copies of No. 2 pamphlets on hand.

It was moved, seconded and unanimously carried, that a recommendation be made to the Pamphlet Committee to reprint Jasper Niemand's article, "The Vow of Poverty," as No. 3 of the pamphlets, and, also, that a recommendation be made to the Committee to print short, simple articles in the form of leaflets for distribution. It was felt that if some of the truths of the Theosophical Philosophy could be embodied in very short, elementary articles, and issued in the form of leaflets, which could be done much cheaper than the issue of pamphlets, much good might result. This recommendation was not intended to interfere in any way with the periodical issue of pamphlets.

Mr. Carrick addressed the Convention, and, amongst other matters, drew attention to the fact that many members did not pay for the numbers of the THEOSOPHICAL QUARTERLY which were sent to them from America. He thought some form of resolution should be submitted to the Convention whereby this might in some degree be remedied.

Dr. Keightley then spoke with reference to his recent visit to the American Convention.

The Convention next proceeded to the election of a General Secretary for the forthcoming year. It was proposed by Mr. Woof, and seconded by Mrs. Binks, that Dr. Keightley be appointed General Secretary, and, no other nominations being made, he was unanimously elected.

On motion made by Mrs. Binks and seconded by Mr. Wilkinson, Mr. Lincoln was nominated as Treasurer for the forthcoming year, and was unanimously elected.

The following members' names were put forward as a collective nomination for the Executive Committee, proposed by Mr. Lincoln and seconded by Mr. Wilkinson. The motion was unanimously approved: Mr. Bartlett, Mr. Bewick, Mr. Clarke, Mr. Cuddon, Mr. Mawson, Mr. Smyrke and Mr. Woof.

A proposal that the Pamphlet Committee be re-elected, duly made and seconded, was carried unanimously. This Committee, therefore, stands as before, viz., Mrs. Keightley, Mr. Clarke, Mr. Cuddon.

The Convention then proceeded to discuss the question of the date of next year's Convention.

This concluded the business at the afternoon session, and the Convention was adjourned, the usual vote of thanks to the Chairman being given.

A meeting was held in the evening, at which Mr. Woof read a paper on "Theosophy and the Teaching of Christ," which appears elsewhere in this issue of THE THEOSOPHICAL QUARTERLY. There were about fifty people present, many of whom were strangers.

REPORT OF THE NORWEGIAN THEOSOPHICAL ASSOCIATION FOR THE PERIOD SEPTEMBER 15, 1908, TO MARCH 31, 1909.

The Branch is in a healthy condition so far,—a certain body of devoted members attend regularly to the meetings and help to carry on the work of the Branch.

The number of members were, on October 1st, 24, and are now 26, two new members having been admitted lately.

The Branch has had a meeting every Thursday evening—with two exceptions only—at half-past eight. The door has always been kept open for occasional attendance. The meetings have either been for public lecturing or for ordinary Branch work. The latter work has been carried on in the following way:

One of the members has read something from a book, magazine or pamphlet on a certain topic, chosen by himself. While reading, or afterwards, he should give his opinion about the matter. After the reading a general discussion should follow.

The topics of the public lectures have been as follows:

1. The evolution of the world and man (2 lectures). Attendance 70 and 17.
2. The symbols of Theosophy and the seal of the T. S. Attendance 38.
3. The soaring of the Soul. Attendance 80.
4. The Zodiac, The Sidereal Year and its seasons. Attendance 33.
5. The immigration to Norway of the Aryans, their religion, symbols and ancient engravings on rocks. Attendance 34.
6. The Norse mythology—5 lectures with an average attendance of 33.

Only the three first-mentioned lectures were publicly announced.

The syllabus of reading and discussion has been:

1. Psychic and spiritual clairvoyance and clair-audience.
2. The Gospel of St. John.
3. Theosophy in daily life.
4. Theosophy briefly explained.
5. Unselfishness.
6. The light of man under a bushel.
7. Man in the light of Theosophy.
8. The power of thought.
9. The esoteric philosophy (2 evenings).
10. The A. B. C. of Theosophy (2 evenings).
11. Can we lead a spiritual life in this world?
12. The doctrine of Reincarnation in Christianity.
13. Fragments.

The average attendance at the ordinary Branch meetings has been 12.

THOMAS KNOFF,
Chairman of the Committee.

Christiania, April 15, 1909.